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THE HISTORY

OF THE

DIOCESE OF MANGALORE.



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DIOCESE OF MAKCALULE.



EDITOR'S PREFACE.

HIS History was begun in The Mangalore Magazine, a quarterly publication that serves as the organ and record of St. Aloysius' College, Mangalore, and appeared in instalments from Michaelmas 1901 till Christmas 1904, when it was brought to a conclusion. After each impression a number of copies were struck off in book form, and at the end a necrology has been added of the members of the Society of Jesus and the secular priests who laboured in the Diocese since it was committed to the care of the Province of Venice in 1878. The materials were taken mainly from a manuscript History left by the late Father Maffei, S. J., to which many things were added from other available sources. Several inaccuracies were noted in the Magazine during publication, which will be found corrected at the end of the volume.

Mangalore,

January 1, 1905.

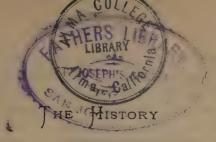
J. Moore, S. J.

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OF THE

Diocese of Mangalore.

CHAPTER I.

CHRISTIANITY IN CANARA BEFORE THE COMING OF THE PORTUGUESE.

1. Very little can be said with certainty about the introduction of Christianity into Canara before the coming of the Portuguese. It is certain, however, that Christianity was introduced into India at a very early date, and though there may be question as to what was exactly understood by India in remote times, it was substantially the country that bears the name at the present day. Without entering into the question whether St. Thomas brought Christianity into India, there is conclusive evidence that it was introduced by some one very early in the Christian era. The history of the Syrian Christians in Southern India dates back to the first centuries, and they even claim St. Thomas as their founder. It is not improbable that some knowledge of Christianity was spread by them along the West Coast. We know, furthermore, that from the time of Augustus to the fall of the Roman Empire a Roman fleet sailed yearly to India and traded along its western seaboard. Knowing at the same time the zeal of the primitive Church to spread the kingdom of Christ to the ends of the earth, we may safely conclude that the seeds of Christianity were sown in India close to the Apostolic times. What foothold it gained in Canara we have no data to determine. We read indeed of a Christian Bishop at Kallianpur in the sixth century; but as there were three cities of that name the conclusion does not necessarily follow that his See was in South Canara, especially when there was a far more important Kallianpur, the capital of the powerful state of the Kalachuri, in the Thana District of the Bombay Presidency. Coming down to comparatively modern times, the Franciscans, Dominicans and others preached the Faith in India, but we nowhere find mention that Canara was the field of their missionary labours. In connexion with the introduction of Christianity into Canara, the following narrative found in the Oriente Conquistado (C. I., D. I. 19) is about the first bearing on the subject:--"In 1493 some fishermen went to cast their nets one evening in the sea, and when they drew them ashore the following day they found not a single fish, but only a wooden cross. They knew nothing of the significance or virtue of the Cross, but when they observed the sea in a state of effervescence at the place and a

number of fish all about, they again cast their nets and made so great a catch that their nets were full of fish of various kinds. Believing that there was some mystery attached to the cross, they took it with great joy to the Prince of Banghel (Mangalore), the lord of the country, who received it with great veneration and deposited it among the valuables of his treasury. It was of olive wood well polished, a span and a half in length, and studded with relics from the Holy Land. Long afterwards, in 1611, Michael d'Almeida, a citizen of Goa, went to Banghel and cultivated the friendship of its Prince, who showed him his treasury. Among other treasures he pointed out the cross and related its history. The Portuguese venerated the instrument of our Redemption and begged the Prince to give it to him. This the Prince was loath to do, as he regarded it as an heirloom in his family, but he finally parted with it in exchange for some other article." The author concludes from this that some Armenian must have navigated along our coast before the Portuguese.

CHAPTER II.

CANARA UNDER THE BISHOPS OF GOA. 1500-1677.

2. Father Pedro de Cabillones, of the Order of Our Lady of Mercy, who came out to India as Chaplain with Vasco da Gama in 1498, is said to have

prophesied the advent of St. Francis Xavier, the Apostle of the Indies. His missionary career was very short, for he was martyred by the natives at Calicut on July 31, 1498. This is the date usually given, but it must have been somewhat later if it is a fact that Vasco da Gama did not arrive at Calicut till August, instead of May, as is maintained by some with a goodly show of reason. Soon after the death of Father Pedro other religious of the Franciscan Order came out from Europe, and in the year 1500 three of them met the same fate at Calicut for their zeal in preaching the faith. Three years later Pope Alexander VI. sent out Fra Duarte Nuñes, of the Order of Friars Preachers, and soon after twelve other missionaries, who preached at Cochin and, it is not improbable, extended their labours along the coast to the north. Other friars were sent soon after by Pope Julius II. In 1505 the King of Portugal sent out some Franciscans to India with Almeida the Governor-General, among whom was Fra Henry of Coimbra and Fra Luis, the latter of whom was sent by Almeida on an embassy to Narsinga of Vijayanagar. The result of the mission was that Narsinga sought an alliance with Portugal, but the missionary failed to convert him to Christianity. These Franciscans laboured with fruit in the Portuguese dominions and in other parts of the country. Cannanore is said to have been evangelised by Fathers Martin, Estevão, and John, and a church was built by them in the fort of Sant' Angelo with materials brought from Europe. Fathers Pedro and Clement worked in Bijapur, and Fathers Xystus and Francis crowned their apostolic labours in Cochin by a martyr's death. As the Portuguese extended their dominions the work of the missionaries increased and multiplied and received a great impetus after the conquest of Goa by Albuquerque in 1510.

3. When the Portuguese were established in Goa they made it the centre of their political power and of the Christian religion in

India. In 1514 Fra Duarte Nuñes, the Dominican missionary who had come out to India early in the century, was consecrated Bishop and sent to Goa as Vicar Apostolic. He returned to Portugal three years later and was succeeded by two other Bishops in the same capacity. In 1534 Goa was created a Diocese by the Constitution Equum reputamus of Pope Paul III. and made suffragan of Funchal. Twenty-three years later Pope Paul IV., at the request of King Sebastian, raised it to the dignity of a Metropolitan Archdiocese with the Primacy of the East, by the Constitution Etsi sancta et immaculata. At the same time Cochin and Malacca were made suffragan Bishoprics, and the Vicariates of Ormuz, Mozambique, and Sofala were also added to it. The following list of the Bishops and Archbishops of Goa will be useful for reference. It will be noted that the great majority were members of Religious Orders, mostly Augustinians, Franciscans and Dominicans:-

VICARS APOSTOLIC.

- I. 1514-1517.—DUARTE NUNES (Dominican), Bishop of Laodicea in partibus infidelium. He returned to Portugal in 1517 and died in 1528 at Azeitão, near Lisbon.
- II. 1521?-1530.—ANDREW TORQUEMADA (Franciscan). The date of his appointment is not very certain, but it is supposed to have been about the year 1521.
- III. 1532-1534.— FERDINAND VAQUEIRO (Franciscan), Bishop of Aurea *i. p. i.* He died at Ormuz early in 1534.

BISHOPS.

- IV. 1534-1536.—FRANCIS DE MELLO was consecrated with great ceremony in Lisbon, but died before embarking.
- V. 1537-1553.—JOHN DE ALBUQUERQUE (Franciscan). He established a Cathedral Chapter, and after his death, February 28, 1553, a Vicar-Capitular governed the Diocese for a time. In 1559 GEORGE DE SANTA LUCIA (Dominican), first Bishop of Malacca, arrived in Goa and governed the Diocese till the appointment of an Archbishop in the following year. VINCENT LAGAS (Franciscan) had been appointed coadjutor Bishop with right of succession to Bishop Albuquerque, but he died in 1550.

ARCHBISHOPS.

I. 1558-1576.—GASPAR DE LEAO PEREIRA (Canon of Evora) was consecrated in Lisbon along

with his two suffragan Bishops of Cochin and Malacca in 1558. In November 1560 he was installed in his Metropolitan See of Goa; and in 1567 he convoked the First Provincial Council or Synod ever held in India. Before it assembled, however, he either resigned or was temporarily deprived of his See by the Viceroy in September of the same year, and the Council was presided over by GEORGE THEMUDO (Dominican) of Cochin, as senior suffragan Bishop. The latter governed the Archdiocese, sede vacante, till his death, April 29, 1571. Archbishop Pereira was restored in August 1574, and governed till his death, August 15, 1576. He assembled the Second Provincial Synod. A third suffragan See was erected at Macao, January 23, 1576.

II. 1577-1581.—HENRIQUE DE SAN JERON-IMO DE TAVORA (Dominican), Bishop of Cochin, was translated to Goa by King Sebastian in 1577, and was confirmed at Rome as Primate of the East by Pope Gregory XIII. on January 20, 1578. He was enthroned at Goa on December 26th of the latter year, and died at Chaul, May 17, 1581.

III. 1582-1587.—VINCENT DA FONSECA (Dominican) was nominated Archbishop by Philip II., King of Spain and Portugal, in 1582. Having received his confirmation from the Holy See, he arrived in Goa in September 1583. In 1585 he convoked the Third Provincial Synod, at which Mar Abraham, Syrian Archbishop of Angamale, abjured his Nestorian errors, into which he after-

wards relapsed. He was consequently condemned to be deprived of his See by Archbishop de Minezes, but died in 1596, before the sentence was put into execution.

IV. 1587-1592.—MATTHEW DE MEDINA (Order of Christ), Bishop of Cochin, was translated to Goa in 1587 or '88, and resigned in 1592. He died, July 29, 1593. The Fourth Provincial Synod was held under him. From 1593 to 1595 the Archdiocese was governed by Andrew De Santa Maria, Bishop of Cochin.

Note.—The ancient and venerable Order of Christ was founded in the year 1319 by Dionisio, King of Portugal, and confirmed by Pope John XXII. It was conferred on persons of high rank in Portugal and was one of the most distinguished Orders of knighthood. The Military Order of St. James was founded by Ferdinand II. in 1170.

V. 1594-1609.—ALEXIS DE MINEZES (Augustinian) was nominated Archbishop by King Philip, and confirmed by Pope Clement VIII. He was installed in Goa in October 1595. He assembled the famous Synod of Diamper in Malabar, June 26, 1599; and in 1606 he celebrated the Fifth Provincial Synod of Goa, when he definitely assumed the title of Primate of the East, which has since been held by all his successors. In 1609 he was nominated by Philip III. to the Primatial See of Braga in Portugal, in which he was installed, June 22, 1611. He afterwards held high offices both in Church and State, but finally died in Madrid, in disgrace with the Court, May 3, 1617. While Archbishop of Goa he had three Augustinian Bishops

as coadjutors or auxiliaries between 1595 and 1609, one of whom, DOMINGO DA TRINIDADE, Bishop of Sale *i. p. i.*, governed the Archdiocese till the arrival of a new Primate in 1616.

VI. 1616-1622.—CHRISTOPHER DE SA E LISBOA (Congregation of the Gesuati, or Apostolic Clerks of St. Jerome), third Bishop of Malacca, was nominated by King Philip III. and confirmed by Pope Paul V. as Primate of the East. He died at Goa, March 31, 1622.

VII. 1624-1629.—SEBASTIAN DE SAN PEDRO (Augustinian) was appointed first Bishop of Mylapore when that See was created by Pope Paul V., January 9, 1606. In 1615 he was transferred to Cochin, and in 1624 to Goa. The installation took place, September 29, 1625, and he died, November 7, 1629. The Chapter then assumed the government of the Archdiocese, and delegated its functions first to the dean, Gonçalo Velloso, and then to John De Rocha, Bishop of Hierapolis *i. p. i.*, who was afterwards removed by the same Chapter. By order of the King the Viceroy then appointed the Chief Inquisitor administrator of the Archdiocese.

VIII. 1632-1633.— MANUEL TELLIS DE BRITO (Dominican) was appointed Archbishop in 1632 by King Philip IV. and confirmed by Pope Urban VIII. in 1633. He died at sea after doubling the Cape of Good Hope on his voyage out, July 4, 1633. MICHAEL RANGEL (Dominican), Bishop of Cochin, governed the Archdiocese from March 16, 1634 to October 21, 1636.

IX. 1635-1652.—FRANCIS DOS MARTYRES (Franciscan) was nominated Archbishop by King Philip IV. in 1635, and installed in Goa, October 21, 1636. He died on November 25, 1652. After his death nearly twenty-three years elapsed before another Archbishop arrived in Goa. This was due to the after effects of the revolution that took place in Portugal in 1640, when that kingdom succeeded after many struggles in throwing off the Spanish yoke, to which it had been forced to submit in 1580.

X. 1671-1673.—CHRISTOPHER DA SILVEIRA (Augustinian) was nominated Archbishop by Dom Pedro II. of Portugal, in 1671 and consecrated in the same year, but died on the voyage to India

in 1673.

XI. 1674-1678.—ANTONY DE BRANDAO (Bernardine Cistercian) was Provost General of his Order in Portugal when he was consecrated Archbishop of Goa. He was enthroned in his Metropolitan See, September 24, 1675, and died in June or July 1678. Bishop Thomas DE Castro was appointed Vicar Apostolic of Canara.

XII. 1679-1684.—MANUEL DE SOUZA E MENEZES (secular priest) was nominated Archbishop by Dom Pedro II. in 1669, and confirmed by Pope Innocent XI. in 1680. He governed from September 20, 1681 till his death, January 31, 1684.

XIII. 1686-1688.—ALBERT DA SILVA DE SAO GONSALO (Canon Regular of St. Augustine) was consecrated Archbishop in 1686, and arrived

in India, September 24, 1687. He died six months later, April 18, 1688. During the vacancy caused by his death PEDRO DA SILVA (Augustinian), Bishop of Cochin, arrived in Goa, in 1689, on his way to his See, and took up the government of the Archdiocese, which he held till his death, March 15, 1691.

XIV. 1690-1713.—AUGUSTINE OF THE ANNUNCIATION (Order of Christ) was nominated by Dom Pedro II. and confirmed by Pope Alexander VIII. He was consecrated in 1690, and arrived in Goa in 1691. After an unusually long incumbency he died, July 6, 1713. The suffragan Bishoprics of Nanking and Peking were erected under his Primacy

by Pope Alexander VIII., April 10, 1690.

XV. 1715-1721.—SEBASTIAN DE ANDRADE PESSANHA (secular priest) was nominated after a vacancy of two years, by King John V., and confirmed in 1715 by Pope Clement XI. He was consecrated at Evora, where he had held the office of Promoter of the Holy Office, on March 22, 1716. On September 24th of the same year he was enthroned at Goa, and towards the end of 1719 he sent in his resignation. When notified of its acceptance by the Holy See, he set sail for Portugal, January 25, 1721, without waiting for the arrival of his successor.

XVI. 1720-1739.—IGNATIUS DE SANTA TERESA (Canon Regular of St. Augustine) was nominated in 1720, and consecrated in Lisbon, March 30 or April 13, 1721. He arrived in Goa,

September 25th of the same year, and governed till 1739, when he was translated to the Bishopric of Faro, in the Province of Algarve, Portugal, retaining his title of Archbishop. He died in 1750 or 1751.

XVII. 1739-1741. - EUGENE TRIQUEIROS (Order of St. Jerome), fourth Bishop of Macao, was translated to Goa in 1739, but died on the voyage from China, April 22, 1741, and was buried at sea a little to the north of Calicut. FRANCIS DE VASCONCELLOS (Society of Jesus), Bishop of Cochin, governed the Archdiocese, sede vacante, from December 20, 1742, till his death at Goa, March 30, 1743.

XVIII. 1742-1750.—LAWRENCE DE SANTA MARIA (Franciscan) was nominated in 1742 by King John V. of Portugal, and confirmed by Pope Benedict XIV. in 1744. He arrived in Goa on September 19th of the same year. In 1749 he sent in his resignation, which being accepted, he left India in the September of 1750, on the arrival of his successor. He succeeded Archbishop Ignatius de Santa Teresa as Bishop of Faro, by appointment of Dom Jose-Manoel, the new King of Portugal, confirmed by Pope Benedict XIV. He died, January 6, 1784, in the eightieth year of his age and the fortieth of his episcopate.

XIX. 1750-1775.—ANTONY TAVEIRA DA NEIVA BRUM DA SILVEIRA (Order of St. James) was nominated Archbishop of Goa in 1749, by King John V., and confirmed by Pope Benedict XIV., January 19, 1750. He arrived in Goa, September 23rd of the same year, and began a Primacy that lasted nearly a quarter of a century. In 1759 the members of the Society of Jesus were expelled from Portugal and the Portuguese dominions. In 1773 the Primate sent in his resignation on account of his advanced age and failing health. His successor arrived in Goa on September 21, 1774, but charge was not made over to him till March 4, 1775. The outgoing Archbishop died on his homeward voyage, after having rounded the Cape of Good Hope, June 2, 1775, in the seventieth year of his age.

XX. 1775-1780.—FRANCIS BRITO OF THE ASSUMPTION (Augustinian), Bishop of Olinda de Pernambuco, Brazil, was nominated Archbishop of Goa by Dom Jose-Manoel in 1773, and confirmed by Pope Clement XIV., December 20th of the same year. Upon the fall of the Marquis of Pombal, Pope Pius VI. suspended the Archbishop of Goa and some other Prelates in the Portuguese colonies who had been creatures of his. The Archbishop ceased to govern on February 5, 1780, when he either died or handed over the government to

XXI. 1780-1812.—MANUEL DE SANTA CATHARINA (Discalced Carmelite), fourteenth Bishop of Cochin, was nominated in 1779 Apostolic Governor of the See of Goa by Doña Maria I., Queen of Portugal. On the 13th of October of the same year this appointment was ratified by Pope Pius VI., and he was put in charge, February 5,

the Bishop of Cochin.

1780. He was formally constituted Archbishop, July 19, 1783, and installed, November 21, 1784. He died, February 10, 1812, in the eighty-sixth year of his age and the thirty-fifth of his episcopacy.

XXII. 1812-1831.—MANUEL DE SAN GAL-DINO (Franciscan) was appointed coadjutor with right of succession to the Archbishop of Goa, August 20, 1804, having been translated from Macao, for which See he had been consecrated, March 27, 1803. He succeeded to the Archbishopric and Primacy on the death of his predecessor in February 1812, and governed the See till July 15, 1831, when he died of cholera.

From 1831 to 1837 the Archdiocese was governed successively by two Vicars-Capitular, the first being Joseph Paul da Costa d'Almeida, from July 1831 till January 11, 1835, and the second Paul Antony Dias da Conceição, from January 18, 1835 till November 19, 1837, the date of the arrival of the following Prelate from Portugal.

XXIII. 1836-1839.—ANTONIOFELICIANO DE SANTA RITA CARVALHO was nominated by Doña Maria da Gloria II., Queen of Portugal, September 20, 1836. He arrived from Lisbon, November 29, 1837, and having been elected Vicar-Capitular according to the terms of the *Carta Real* of appointment, took possession of the See on December 2nd as Archbishop-elect of Goa. He died, February 1, 1839, without having been consecrated. Antony John d'Athaide was elected Vicar-Capitular, October 6, 1839, and governed till March 7, 1844.

XXIV. 1843-1849.—Jose Maria da Silva Torres (Benedictine) was nominated Archbishop by Doña Maria da Gloria II. on January 27, 1843, and confirmed by Pope Gregory XVI. on June 19th following. He was consecrated in Lisbon, October 8, 1843, and installed in Goa, March 7, 1844. He resigned the government of his See, March 26, 1849, and was nominated Archbishop of Palmyra i. p. i. He returned to Lisbon, where he was confirmed by Pope Pius IX. as coadjutor to the Archbishop of Braga cum jure successionis, February 17, 1851, to which he had been appointed by the Crown of Portugal, November 20, 1848. He died at Lisbon before succeeding to the Primatial See of Portugal, November 1854, in the fifty-fifth year of his age. Before his departure from Goa he had appointed JOACHIM DE SANTA RITA BOTELHO (Franciscan), Bishop-elect of Cochin, governor of the Archdiocese. When the See became canonically vacant in 1851, this Prelate was formally elected Vicar-Capitular, which he continued till his death in 1859, without episcopal consecration. John Peres, Canon of the Metropolitan Cathedral, succeeded as Vicar-Capitular till his death in 1861, when he was succeeded in turn by Antony Joseph Peres till the arrival of a new Archbishop in 1863.

XXV. 1861-1874.—JOHN CHRYSOSTOM DE AMORIM E PESSOA (Franciscan), Bishop of Santhiago do Cabo Verde (Cape Verde Islands), was nominated by Dom Pedro V. early in 1861, and

confirmed by Pope Pius IX. on March 22nd of the same year. He arrived in Goa, January 3, 1863. He returned to Portugal, February 5, 1869, where he resigned in 1874.

XXVI. 1874-1880.—AYRES DE ORNELLOS E VASCONCELLOS, Bishop of Funchal, was translated to Goa, November 17, 1874, and arrived, December 27, 1875.

XXVII. 1881— .—His Excellency Senhor Dom Anthonio Sebastiao Valente, Primate of the East and Patriarch of the East Indies by the Constitution *Humanae Salutis Auctor*, September 1, 1886. Damaun was erected as a suffragan Diocese with the Archiepiscopal title of Cranganor, June 23, 1886.

4. Before Albuquerque's conquest of Goa in 1510 the Portuguese had Missions in Canara some settlements in Canara, prior to St. Francis and it is highly probable that they had some secular or regular priests with them who laboured to propagate Christianity. The great admiral himself is said to have resided in Mangalore prior to that time. It was not, however, till 1526, during the rule of Lopez de Sampaio, that a regular Mission was established there by some Franciscans who came from Goa, where they had been established in 1517 under Father Paul de Cambia. Three churches were built, dedicated to Our Lady of the Rosary, Our Lady of Mercy, and St. Francis. At least three more churches existed also in the strong Portuguese settlement of Cannanore, viz.,

La Misericordia, St. Francis, and Saint Mary of Victories. The churches of Mangalore were still existing in 1623 when Pietro Della Valle visited the town. They probably endured many tribulations in the beginning, for Mangalore fell under the rule of Narasinga for a time and was recaptured in 1529 by the Portuguese.

5. St. Francis Xavier arrived in Goa in 1543, when Bishop John Albust. Francis Xavier querque was incumbent of the See, and began his won-

derful career as an apostle. During his stay there his ministry was among the Portuguese and other Christians, but not among the pagans. Hence the tradition obtaining among our Catholics in South Canara that St. Francis converted their ancestors is without a basis of truth. Moreover the wholesale conversions of the pagans in Goa took place after his death. We have no evidence that he ever visited Canara. He was at Cannanore for a few hours, as we read in his Life that he heard there in a palm-grove the confession of the veteran sinner whom he had met on shipboard, and whose conversion he effected by inflicting on himself a terrible discipline until the ground was red with his blood and the grove resounded with the noise of his blows. It was in Cannanore also that he consoled a Christian father who had a wayward son, by telling him that in time his son would become a Franciscan, and be renowned both for learning and holiness. See Life and Letters of St. Francis Xavier, by Father Henry Coleridge, S. J., Vol. I., page 262.

6. Christianity was first introduced into Canara by the early Franciscan mis-The origin of the Christians of Canara. sionaries. Wherever the Portuguese gained a foothold there was formed the nucleus of a Christian community. Early in the sixteenth century they had several stations along the coast of Canara and Malabar, to which some Christian Natives from Goa naturally migrated. Later on Native Christians from Goanese territory flocked into Canara in great numbers when it was under Vijayanagar and Bednore. The rulers of those two states granted them many privileges to induce them to settle in their territory, for they prized them very highly as agriculturists. Moreover in the second half of the seventeenth century the Mahrattas raided the Goanese territory and caused great distress and famine even in Goa itself. About 1574 a great many settled at Barcelore, and when Sivaji (born 1627, died 1680) entered on his career of plunder

Our Native Konkani Christians, according to the Bombay Gazetteer and Hunter's Imperial Gazetteer (article Canara), are half-caste people, being descendants of Portuguese and Natives. This may be true of a small minority of them, but the great mass of our Konkani Christians are descendants of the Konkans who were converted by the thousand in Goa, Salsette, and other districts, by

in 1646, many more abandoned home and country.

the Jesuits and others. It would be absurd to maintain that anything but an insignificant minority of the new converts were married to Portuguese. It is true that in the beginning, when conversions were few, the Portuguese were encouraged by those in authority over them to marry newly converted women, but that was merely to provide for a passing need and was not at all necessary or even desirable when conversions were taking place *en masse*.

There are some traditions still current among people in Mangalore as to the origin of our Christians, which are as little tenable on the score of truth as that upheld by the two gazetteers. One is that St. Francis Xavier separated the Konkani concubines from the Portuguese in Goa and had them sent to Canara to remove both parties from the occasion of sin. The other, that the convicts of Bijapur State, when it was under Goa, were sent first to Goa and thence to Canara as to a kind of Botany Bay. It would be just as ridiculous to assert that the citizens of the new Commonwealth of Australia are descendants of "Sydney Ducks" as to maintain that our Christians are the offspring of people who left Bijapur or Goa for their country's good.

7. The foundation of the College of Santa Fe in Goa deserves mention in a history of our Diocese as it was there that the mission-

aries were trained who converted the ancestors of

our Christians and who worked for their good in Canara itself. To Diego de Borba, a zealous Franciscan friar, and Michael Vas, Vicar General of Goa, is due the credit of establishing the confraternity of Santa Fè in the church of N. S. de Luz on July 25, 1541. It was under the patronage of St. Paul, hence the college was called after the Apostle of the Gentiles. St. Francis Xavier in a letter to St. Ignatius, written from Goa, October 18, 1543, writes of it in the following terms:--"Some persons out here, guided, it is clear, by the inspiration of God, have lately founded a College at Goa, and no work could be named of which there was greater need in these parts. It increases daily, and we. have great cause for giving thanks to God for the establishment of such a house for the instruction, I trust, of many converts and the conversion of many infidels. The building of the College is in the hands of men of great virtue and high position. The Governor [Don Martin Alfonso de Souza] himself favours the business greatly and is so convinced that the design is one which tends to the advancement of the Christian religion, that it is chiefly with his funds and by means of him that the buildings destined for the purpose seem likely to be enlarged and finished in a short space of time. The church, which is close to the College, is of a very handsome design. The foundations were laid a long time ago, now the walls are finished, and they are putting on the roof. It will be consecrated next summer. If you want to know its

size, it is twice as large as the church of the Sorbonne at Paris. The income allotted to the College is large enough to support easily a hundred students, and people think it will be further increased continually. Indeed, we hope, with God's help, that in a few years many will go forth from this place who will do good service to religion in these countries, and extend far and wide the boundaries of holy Church."

The College was endowed originally with an annual sum of 800 crowns, which, as has been said, had formerly gone to the maintenance of pagan priests. The chief founder of this College was the predecessor of Don Martin Alfonso de Souza, Don Estevan da Gama, a son of the famous Vasco da Gama. The intention was that the students educated in it should ultimately become priests for their own countries, or at least interpreters and catechists for the missionaries. Some people called it the College of the Conversion of St. Paul, others the College of the Holy Faith. "This last name," writes St. Francis, "appears to me the best name for it, as its students seem to be educated for the purpose of sowing the seed of the Christian faith in the minds of the infidels."

The conversion of Salsette. Labours of the Society of Jesus in Canara.

The conversion of Salsette, near Goa, the history of their conversion is of interest to us. In 1560

the Viceroy Don Constantine de Bragança sent the

Fathers of the Society of Jesus to convert its inhabitants to the Faith. There were in all sixtyseven villages in it, and within fifty years all became Christian. This was not effected without great opposition on the part of the Hindus, who were roused to fury by the action of the missionaries and others in destroying their pagodas by order or permission of the Government. Matters came to a serious pass in 1583, when on Monday, July 15th Blessed Rudolph Acquaviva and his four companions of the Society-BB. Alphonsus Pacheco, Peter Berno, Antony Francisco, and Francis Aranha (lay brother)—were savagely slaughtered, with several other Christians, at Cuncolim, about four miles from the city of Margão.* From that time onwards conversions proceeded apace, so that by the end of the century there was scarcely a pagan left in the country, and the instigators of and actors in the martyrdom of the missionaries became the most fervent converts. Sanguis martyrum semen Christianorum, the blood of the martyrs became the seed of Christians in this case as in so many others before and since. Many of the Hindus, however, preferred emigration to South Canara to becoming Christians. For a more detailed account of the conversion of Salsette the reader is referred to a work that

^{*} The day of the martyrdom was, in other parts of Christendom, July 25th, for in the previous year, 1582, the new or Gregorian calendar had been adopted by the Catholic States of Europe, and ten days had been suppressed. The change, however, had not been published in India till later, and so this Monday was counted in these parts as the 15th of July.

appeared lately in English, entitled *The First Christian Mission to the Great Mogul*, by the Rev. Francis Goldie, S. J.

With regard to the destruction of the pagodas and the forcible means employed in Salsette for the conversion of the pagans, the author just named writes as follows:--"The procedure seems almost inexplicable in days when universal toleration is at all events professed. But in this, as in so many other matters, it is necessary to judge things by the standard of the period. To a Catholic of the sixteenth century, with his deep and unquestioning faith, the very permission of idolatry in a state, subject to a Christian ruler, was deemed unlawful because an offence against the natural law. A forced conversion was known to be no conversion at all, and a change of heart and of mind could only be the work of patient instruction, and still more of good example and prayer. But the Portuguese authorities considered the sensuous rites which surrounded, as they still surround, popular Hindu worship ought to be suppressed by the arm of the law, just as are the suttee and the domestic institution of Salt Lake in our days" (page 114).

After the death of St. Francis Xavier in 1552 the Holy See portioned out the Portuguese territory among the various Religious Orders, so that each one might have its own sphere of action well defined, and thus peace and harmony be preserved. To the Society of Jesus were assigned Goa, St. Lawrence, St. Thiago, St. Brag, Dagim, Divar, Chorão, Salsette,

etc.; the villages of Santa Cruz, Curea, etc., to the Dominicans; Bardez to the Franciscans, and so forth.

It does not appear how the lines of demarcation were drawn as to the rest of India. However, while Leão Pereira was Archbishop of Goa (1558-1576) Father Vincent, Provincial of the Society in Goa, sent some missionaries to Mangalore, Honore, and Barcelore. Father Temudo, S. J., was stationed at the last named place, and we are told that hospitals were established at all three. It seems also that at this time some Christian families emigrated from Goa to Canara. A few years earlier three Fathers of the Society accompanied the expedition led by the Vicerov Don Antão de Noronha, who left Goa on December 8, 1567, at the head of 10,000 soldiers in fifty-four vessels, to exact the payment of tribute from Abbhai Devi (called by some Bukka Devi), Queen of Ullal, a ruler of the Bidrem Chautar dynasty. Father Francis de Souza, S. J., author of the Oriente Conquistado, narrates that one of these chaplains, Father J. F. Estefonio, marched at the head of the army holding a crucifix aloft as the soldiers advanced in the face of a dreadful fusilade to storm the Oueen's position.

The wonderful success of the Jesuits in making converts was due to the fact that, in addition to the ordinary means, they made the occasion of the baptism of their catechumens one of extraordinary solemnity and magnificence. The noblest among the Portuguese stood sponsors for them and gave

them their names, hospices and hospitals were founded to afford them places of refuge and succour, the Viceroy granted special privileges to the new Christians, and in some special cases marriages between the Native girls and the Portuguese were promoted and favoured. In the year 1557 took place a conversion that made a great stir at the time. The daughter of Mir Ali, King of Bijapur, was heiress of the kingdom and had come to Goa to marry a Mohamedan prince, but while waiting there she was much in the society of certain Portuguese ladies from whom she learned so many things about Christianity that she determined to embrace it. This, however, was not an easy matter, and it was only after many romantic adventures that she succeeded in becoming a Christian.

9. Archbishop Alexis de Minezes (1594-1609)

Pastoral Visitations. Delimitation of Dioceses.

was one of the most illustrious of the Prelates who have held the Primacy of

the East. Shortly after his installation in Goa he instituted an inquiry into the crimes and errors of Mar Abraham, Syrian Archbishop of Angamale, who had relapsed into the Nestorianism which he had abjured in the Third Provincial Synod held at Goa by Archbishop Vincent da Fonseca in 1585. Mar Abraham was condemned after a careful investigation, but died in 1596 before sentence of deprivation of his See was passed upon him. Archbishop Minezes nominated Father Francis Roz, S. J., to be Vicar Apostolic of Angamale, of which

he became Bishop afterwards by Apostolic Brief of August 4, 1601. The Archbishop's most ardent desire was to bring the Syrian Christians into union with the Church, and for this purpose he left Goa on December 27, 1597, on a visitation of Malabar and Cochin. He was very successful in his efforts at bringing about a union, and to confirm it he assembled on June 20, 1599, the famous Council of Diamper, or Udayampura, to use the vernacular form of the word. Diamperitana Synodus is the Latin form accepted by Pope Benedict XIV. in his work De Synodo Diæcesana. On his return from Diamper he passed through Canara and made his Pastoral Visitation of the district. He was perhaps the only Bishop of Goa who visited Canara regularly; the other Prelates usually performed this part of their pastoral office by delegating a priest to make the visitation every two or three years.

In 1609, shortly before Archbishop Minezes returned to Portugal, the boundaries of the Dioceses of Goa, Cranganore, Cochin, and Meliapor were settled. By virtue of several Papal Bulls, and in particular by that of Pope Paul IV. in 1577, Goa had been made the Metropolitan Church of the East, with jurisdiction also over the whole of Malabar. The Archbishopric of Angamale was suppressed by a Bull of Pope Paul V. on December 3, 1609, and the Archbishopric of Cranganore, with jurisdiction as far north as Cannanore exclusively, was erected in its stead. By this arrangement the jurisdiction of the Archdiocese of Goa extended

only as far south as the little island of Permapatam, off Cannanore. The execution of the decree was entrusted to Archbishop Minezes, and this delimitation remained in force till about 1839, when Pope Gregory XVI. made a new division of Dioceses and Vicariates. See *India Orientalis Christiana*, page 62.

CHAPTER III.

CANARA UNDER BISHOP THOMAS DE CASTRO, V. A., 1677-1700.

10. With the dawn of the seventeenth century began the setting of Portu-Canara under Bishop de Castro, V. A. The gal's sun of empire in the Padroado causes trouble. East. The English and the Dutch rose up as rivals on land and sea, and the Mahrattas became so hostile that there was no security for life and property outside the walls of a fort. The consequence was that the missionaries, no longer effectually protected by the civil authority, were recalled from posts of danger by their superiors. The mission of Canara soon fell into great spiritual destitution for want of priests to instruct the ignorant and administer the Sacraments. Some priests were sent, it is true, by the Archbishop of Goa to succour our Christians in their distress, but as they were not always men of zeal and edifying lives their ministrations were of little avail. Throughout the District, it is said there were churches only in Mangalore, Honore, and Barcelore, and even these had not permanent priests.

remedy this sad state of affairs King John IV. of Portugal (1640-1656) induced the Pope to nominate Andrew Gomez, a native priest, Vicar Apostolic of Canara. This was in compliance with the will of Sivappa Naik, Raja of Canara (Bednore), who objected to the appointment of a European Bishop in his dominions. The Bull of nomination was brought out by the hand of one Peter Borges, but Gomez died before its arrival and nothing more was done in the matter. From 1652 to 1675 there was no Archbishop in Goa, which was an additional reason for appointing a Vicar Apostolic for Canara.

Father Vincent Mary of St. Catherine, a Discalced Carmelite of the Verapoly Mission, visited Canara in 1658 and found things there in a very sad state. He relates that in Cannanore there was a Franciscan along with Father Sinamo, a Jesuit missionary who had traversed the whole of Mysore. In Mangalore there were still many Portuguese merchants, and at Barcelore there were many Christians who were occasionally visited by some Jesuit Fathers, among others by Father Spinola. At Honore there were two priests from Banda, who were under the jurisdiction of Matthew de Castro, Vicar General of the Great Mogul. Father Vincent and the Rev. Doctor Sebastiani, Vicar General of Verapoly, reported to the Holy See on the miserable state of Christianity in Canara, which was in part due to the prolonged vacancy of the See of Goa. The Pope immediately took Apostolic of Canara and Malabar Father Thomas de Castro, a Theatine, then actually in Rome. He was nephew of Father Matthew and a native of Salsette. He was to have come out in 1674, but delays not uncommon in those days prevented his reaching Mangalore till three years later.

In 1675 the Archiepiscopal See of Goa was filled after a vacancy of twenty-two years by the appointing of Antony Brandão as Archbishop. As soon as he came to know of Bishop de Castro's nomination as Vicar Apostolic of Canara he refused to cede his jurisdiction over the District, claiming it to be his by virtue of the Padroado granted by former Popes to the sovereigns of Portugal, and he went even to the length of declaring that Bishop de Castro had forged his credentials and the Bull of the Pope. The Christians of Canara were accordingly prohibited to have anything to do with the new Vicar Apostolic. This first quarrel in our history over the Padroado continued till Archbishop Brandão's death, and then entered on a new and acute phase. The Vicar Capitular, or the Cathedral Chapter of Goa, sent Father Joseph Vas to Canara with the authority of a Vicar Forane, and enjoined on him not to submit to Bishop de Castro unless he could show his Bull of nomination. Three Goanese priests accompanied Father Vas, viz., Nicholas Gamboa, Hyacinth D'Mello, and Antony D'Mello. Bishop de Castro held his own against them, maintaining that he was the

lawfully constituted pastor, and that since the decline of the Portuguese power the rights of the Padroado attached to it had lapsed. He sent a copy of the Bull of his nomination to the Chapter at Goa and issued a circular warning the Christians not to receive the Goanese priests or acknowledge Goanese jurisdiction, and declaring that if Father Vas had any jurisdiction at all it was only as chaplain of the Portuguese Factory.

The Venerable Father Joseph Vas.

The Venerable Father Joseph Vas.

The Venerable Father diction in Mangalore, it is

proper to dwell a little here on the chief facts of his life. He was born at Sancoale, Salsette, April 21, 1651, and was appointed Vicar Forane of Canara in 1681. While on the mission here he showed himself to be a truly apostolic man, travelling barefoot, giving missions wherever he could find a number of Christians, catechising the children daily before mass, opening schools and establishing confraternities, visiting the sick and helping the poor and needy. When he arrived in Mangalore he repaired the Rosario Church, which at that time was considered as the Factory church and was only a thatched structure like a shed. He also worked at Ullal for a time, and built churches at Coondapoor and Gangoli. When Bishop de Castro saw his great zeal he gave him his ecclesiastical jurisdiction and faculties. After four years of unwearying toil he returned to Goa in 1685 and

there entered the Oratory of St. Philip, which had been established in Goa by Archbishop Manuel de Souza de Minezes for native priests. From there he went to Ceylon, visiting for nine months on his way his old field of labour in Canara. His great work was done in Ceylon, where he is said to have converted 30,000 souls and where he earned for himself the title of "Apostle of Ceylon." Cardinal Tournon wrote him two letters offering to make him Vicar Apostolic of Ceylon, but Father Vas declined the honour. Soon after his death Bishop Emmanuel of Malacca, Bishop de Vasconcellos of Cochin, the Archbishop of Goa, and the Archbishop of Manila set on foot the process of his beatification. He suffered imprisonment for his zeal, was released in time, and finally died a holy death on January 16, 1711.

12. Bishop de Castro did a great deal for the good of religion during the Bishop de Castro's work in Canara. The time he was Vicar Apostolic of Canara. He built the Oratorians. original Milagres Church of Mangalore, where the cemetery is now. Rosario Church is older, but it was looked upon as the Factory church, and as such was under Goanese jurisdiction. He obtained many favours from Chennamai, Queen of Canara, for the Christians; among others exemption to a certain extent from secular jurisdiction and the cession of a piece of land near Milagres, which afterwards became the bone of contention in the first quarrel in the history of that church. He also

enjoyed the esteem and favour of the Raja of Bednore on account of his excellent qualities. At first he resided at Calicut, but afterwards he came to live in Mangalore near Milagres, in which church he was buried when he died, July 16, 1684. His name is on the records of Milagres Church still on account of some legacies he bequeathed. How the differences with Goa were ended is not known. It is pretty certain, however, that the Holy See decided nothing adverse to Bishop de Castro. We find that before his death he consecrated for Canara Father Salguado as Coadjutor of Bishop de Campo. Vicar Apostolic of Verapoly. Father Nicholas de Gamboa succeeded Father Vas as Vicar Forane. thus continuing Goanese jurisdiction, which, after the death of Bishop de Castro and his Vicar General, 1700, was gradually extended to all the churches of Canara.

From about 1685 till 1712 the Oratorians were working in Canara. Among them was Father D'Mello, a native of Margão, who founded the church of the Minin Jesu (Infant Jesus) at Bantwal. He had the reputation of being a very holy man, and many wonderful things are recorded of him. He died in Ceylon in 1706.

CHAPTER IV.

CANARA AGAIN UNDER GOA, 1700-1835.

A Milagres land case, Vicar General Queen Chennamai withdrew the grant

of land in Mangalore which she had made to the Bishop, but afterwards restored it to Father de Gamboa, the Goanese Vicar Forane, when she was assured by the adherents of Bishop de Castro and the adherents of Goa that Father de Gamboa was "the head of both parties." On the death, however, of the Goanese Vicar Forane it was taken back by King Basappa, who ruled over Canara from 1697-1714. Not long after, Father L. Pinto, Vicar of Milagres and a native of Mangalore, petitioned Somasekara II., who ruled over Canara from 1714-1739, to grant him the land for religious purposes. In November 1715 he was put in possession of it, and in 1740 it passed into the hands of Father A. Pinto, his nephew. When the new church of Milagres was built in 1756 on the site occupied by the present one, a dispute arose between Father Pinto and the congregation about the ownership of this umbli, or freehold rent land, which Father Pinto claimed as his private property. The parishioners laid the matter before Archbishop Taveira of Goa, who sequestrated the property pending the settlement of the case, and wrote to this effect to Father Rebeiro, Vicar of Vara. It was not till 1766 that a compromise was effected, when it was agreed to leave Father Pinto in possession, in consideration of his uncle's exertions in recovering it from Somasekara, but on condition that he should pay half its revenue (Rs. 10-8-0) to the church annually. The articles of this concordat were duly signed and witnessed by one Miranda as notary, Father Rebeiro as Vicar of Vara, Father Gomes as Vicar of Milagres, Father A. Pinto, the Fabriqueiro D'Silva, and some of the chief parishioners of Milagres. It was registered both in the Milagres and the Rosario churches and in the Factory office.

After the death of Father A. Pinto the land was taken possession of by his aunt Mariana Monteiro, wife of his brother Xavier, according to the terms of the agreement. On her return from Seringapatam Salvadore Pinto, who had been a Munshi under Tippu Sultan and then Sheristedar of the Zillah Court of Mangalore, forced her, between 1799 and 1800, to make over the land to him, alleging that her husband stood in his debt to the amount of Rs. 1,096-13-4. In 1806 Mariana filed a suit to regain possession of the property, but the case was dismissed on the ground that the land belonged to her husband by virtue of the partition deed between himself and his brother Father A. Pinto. After the death of Salvadore Pinto, of his wife A. Souza, and of their son A. Pinto, the land was sold on September 9, 1811, to Joseph Coelho, son of Francis Coelho and nephew of Salvador Pinto, for Pagodas 274, but under condition that it should revert to any one of the family of Father L. Pinto who should be ready to pay the above amount for it. Mariana Monteiro subsequently made over her rights to it to the church of Milagres, and it was agreed to redeem it from Joseph Coelho on payment of Rs. 600 (the

equivalent of Pagodas 274) and the cost of the improvements, as laid down in the agreement of February 27, 1817. Some time afterwards Coelho seems to have retracted his consent, for when Father Philip Alemão handed to him the title-deed for perusal he refused to return it and violently resisted the Father's efforts to regain possession of it, for which he was excommunicated by Archbishop Galdino. The affair caused a good deal of talk at the time. On his death, the church filed a suit against his brother M. Coelho, and his son L. Coelho, and on December 31, 1830, it was decided that the property should be restored to the church on payment of Rs. 600 and the cost of the improvements. On appeal the judgment was confirmed in the following year.

The church paid the Rs. 600 in 1836, but being unable to pay for the improvements, the land was given on *mulgeni* to Anne Minezes, widow of Joseph Coelho, and her six sons, reserving an annual rent of Rs. 112, on the usual conditions of precedency, and on the further condition that, should the tenants wish to sell the land, the church should have the right to buy it at a price calculated at the rate of Rs. 100 for every Rs. 10 of rent.

14. Under the kings of Bednore, the immediate predecessors of Haider Ali,

Canara under Bednore and Haider Ali. the Christians of Canara were prosperous and very numerous—some say they numbered about 80,000.

They were in general favoured by the rulers of

Bednore, who enlisted them in the army and showed them their favour by the treaty with the Portuguese in 1714. In 1763 Canara fell under the sway of Haider Ali, and for the first five years of his rule the same happy relations between ruler and subjects continued. An instance of Haider's good will may be cited here in passing, viz., his allowing Father Miranda to hoist the royal flag at Monte Mariano. Things were the same in Malabar. When, however, the fort of Mangalore was taken from him in 1768 by the English Admiral Watson, he suspected that the Christians were to blame for it, and when he recaptured it he charged the Christians with aiding and abetting his enemies. They exculpated themselves the best they could, and satisfied him to a certain extent of their innocence. Lest they should compromise themselves anew Haider laid this injunction on them: "Should the Europeans come again by sea, you come over the Ghauts [to Bednore], or if you wish, become settlers in Bednore and pay tribute as others." From that time forward he treated the Christians as kindly as before, but his son and successor Tippu Sultan did not acquit them so freely.

15. Haider Ali died in 1782 and was succeeded

Canara under Tippu Sultan. The Deportation of the Christians. by Tippu Sultan, the "Tiger of Mysore," whose ravages in Canara it is now our busi-

ness to trace. The period of his rule, from 1784 to 1799, is the darkest in the history of our Christians, for it witnessed their forcible deportation

to Mysore and their sad captivity there for fifteen years. The motive that actuated Tippu to adopt this drastic measure was the suspicion he entertained of their loyalty to him, and the corresponding fear he had that they would side with his enemies whenever the opportunity presented itself. To make sure of their fidelity to him in future he resolved to make them all Mahomedans. From his youth he had shown himself a most fanatical and bigoted follower of the Prophet, quite a contrast to his father, who was a man of a more liberal turn. Whatever may have been the motive on his part, it is certain that the Christians themselves had provoked by their bad lives the chastisement of God, and Tippu was the scourge He used against them. Time and again they had been warned of the day of retribution to come, and Father Miranda, in his invectives against prevailing vices, prophetically mentioned the captivity which was to come so soon and swiftly. Another thing that shows that the hand of God was plainly in it, is the fact that the scourge discriminated; where the sin was the greater there it was laid on the heavier, while a few places where the lives of the Christians were comparatively blameless, the avenging angel passed by and left them undisturbed. The Sunkery Mission was made a notable example of, for just then the people had risen against their pastor, as we shall see later on.

Tippu, to give the high-handed measure he was about to adopt an air of political justification,

is reported to have drawn up a document in which several specific charges were laid at the door of the Christians, and which a number of them were compelled to sign as an admission of guilt. The charges referred mostly to their having aided the English in their operations in Mangalore from Admiral Watson's time down to the end of the famous siege of 1784; and in Honore when General Mathews landed and took the fort, and afterwards when he captured Nagur they were accused of having had a hand in the looting of the treasury. In 1801 Mr. Ravenshaw instituted an inquiry, but was unable to find any Christian who had put his signature to this document of self-incrimination. It is believed, however, to have been among Tippu's records.

On May 16, 1783, Tippu appeared at Cordel at the head of 100,000 with ninety-six guns and sat down before the Fort of Mangalore defended by Colonel Campbell with a force of 210 Europeans and 1,500 Sepoys. French cavalry and infantry from the Mauritius joined Tippu in the leaguer, and on January 30, 1784, the brave garrison capitulated on honourable terms and withdrew to Tellicherry. Tippu was now free to deal with the Christians and carry out his fell design. Lists were drawn up and distributed to officers in command of soldiers all through the country with sealed orders to the effect that on the night of Ash-Wednesday, February 24, 1784, all the Christians should be seized and assembled in certain villages. These

are the terms of the order issued to the officers: "You shall seize all Padres and Cullistauns [Christians] that are to be found within your District and send them under guard to the Huzur, and you shall inquire and ascertain what zindigie [property], grain, cattle, land, plantations, etc., they possess and shall sequestrate the whole thereof for the Government; and you shall deliver over the lands and plantations to other ryots, whom you shall encourage to cultivate them, as, in case they are not kept in cultivation, you shall be required to make good what they should have produced. In future if any person of the caste of Cullistaun shall take up his abode in your District, you shall, according to the above directions, seize him with his family and children and send him and them to the Huzur."

Though these orders were in general faithfully carried out by Tippu's officers, yet about five thousand Christians remained unmolested. The twenty-one priests who were seized in the different parishes were separated from their flocks and sent out of the country. The whole transaction bears so striking a resemblance to what took place on the night of April 2, 1767, when Charles III. of Spain had the 5,000 Jesuits in his dominions seized and sent into exile, that it is not at all unlikely that our Mysore ruler was following a Spanish model.

The following account of the seizure and captivity of our Christians is translated from an old Canarese manuscript written by a Catholic of the

Barkur Taluk after his return from Seringapatam:—

"In a certain year, on the 30th of Mai [a Tulu month corresponding to February-March] 1784, in one and the same night all the Christians of the District of Canara were arrested and mustered in their respective villages. Those of the Barkur Taluk were taken the next day to the Kacheri at Bramavar and detained there for eight days. They were thence taken to Koteshwar in the Cundapur Taluk, where they were joined by the people of that taluk. They were all collected at a hilly place called Hangur, in Koteshwar Neragi, where they were detained for a period of two months, after which they were made to ascend the Nagur Ghat, and conducted by that route to Seringapatam.

"They had to endure great sufferings during the interval. They were about 20,000 people from these two taluks. While on the march they were divided into two sections, the labourers forming one, and the cultivators the other. The latter had to walk in advance followed by the labourers, the whole forming a line extending nearly to a league in length. They travelled at the rate of two leagues per day, and then encamped. The day labourers had their batta, but the farmers had none, so that those who falsely asserted that they belonged to the class of farmers daily experienced great difficulties in procuring the necessaries of life.

"Whilst travelling in this manner, pregnant women were often confined on the road, and the babies had to be borne bundled up about them, to be suspended in cradles from the branches of trees when they rested. If any one happened to die, the deceased was buried on the spot. Those who had not finished their cooking when the order was given to start for another village, had to leave behind their rice as well as the cooking pots as they stood over the fire. When the survivors of the hardships of the journey arrived within two leagues of Seringapatam, they were made to halt at a place called Karikatte, this side of the river Menneholé, where they encamped for eight or ten days. They were then taken across the river and stationed on a plain called Shaharganjam, a suburb of the city, where they were accommodated in tents, each of which sufficed for a hundred persons. The people of the Mangalore, Bantwal and adjacent taluks had already arrived before the Barkur people, and these last were followed by those who belonged to Honore and neighbouring parts. The total Christian population amounted to about 80,000 souls. A month after these people had been located at Shaharganjam, small-pox, dysentery, fever, cholera and various other diseases broke out and carried off so many that at least one-third of them must have died.

"The misery endured by them almost baffles description. Ten out of a family would lie ill, and when one died, the news of his death would cause the death of another. Hence the father's death was not made known to the son, nor the son's death to the father. The daughter did not know

that she had lost her mother, nor the mother that her daughter was no more. And in like manner one brother did not know of the other's loss. A person returning from a funeral succumbed under an attack of cholera and lay dead. His associates being too weak to dig a grave, buried the corpse in a hollow in the sand half a yard deep scooped out with their bare hands. Some simply heaped up sand and earth over the corpse, while others dragged a dead body to a trench or well and threw it in. The decent clothes covering the remains of the dead consigned to the earth in this manner, were stolen by the city thieves. Even meals were cooked while dead bodies lay in the house.* Dogs and jackals preved upon the corpses, and many of the latter were washed away by the rains.

"The Sultan, on his return from a warlike expedition to Mangalore, visited these people during their sojourn at Shaharganjam. The leading men among them were conducted by the Choupdar to the presence of the Sultan in the city, and on their describing their occupations they were given Hachada and various other presents and then sent back. Some time afterwards, Jennehole, Padulli and other villages were given them for cultivation, as well as some old paddy fields for their immediate subsistence. The use of the rice cooked from this paddy produced serious maladies among the people.

^{*}It is the custom of Konkani Christians not to cook in the house where there is a dead body; the meals are brought by relatives.

They made a representation on the subject and obtained an order for a supply of new paddy, upon which they subsisted while they began the cultivation of some lands. They were at this time visited by the Harakari [recruiting officer], who took away the grown up young men with their families to join the army then engaged in war. These young men not knowing why they were taken away got very frightened. Some of them bribed the guards who watched over the four corners of the city, got themselves marked as dead on the roll and deserted at the first opportunity. The runaway husband deserted his wife, the father his son, and the brother his brother. Some others escaped from the places where they went under pretext of gathering firewood, while others made good their escape under cover of night by unfrequented by-ways. On four occasions able-bodied young men were thus drafted for the army. Those who remained, such as the lame, the blind and the aged, employed themselves in cultivating the land and in doing various manual works.

"The young men drafted for the army were housed in quarters at Shaharganjam. They were paid at the rate of one pagoda each per month, and the women and children under ten years received one rupee. Some of the men were appointed Jemadars, Subadars and Havildars. The Sircar supplied them with ghee, butter, curds, firewood, etc. When they were enlisted in the army, one hundred men were formed into a company, four

companies into a Risala, four Risalas into a Sufedar and four Sufedars were placed under a Bakshi. Out of every company twenty-five men were taken and circumcised, and at the end of a month, when the wounds were healed, another batch of twentyfive was submitted to the same rite, and so on till the whole company was initiated into Islamism. At the same time about two hundred young and robust girls were selected and taken to the harem. A Kazi was appointed to each company. Kalam was taught them in the morning, and in the evening they were exercised in drill. On every Friday they were taken to the mosque and made to perform the Nimaz [Mahomedan worship], and on that day there was no drill. At the end of the month, when they went to the Bakshi to receive their pay, some of them were chosen for different avocations, such as fanning, drumming, fifing, etc. When they had undergone hardships and privations for a year, they were made to shoulder arms and march to Adoni, where many of them died of dysentery brought on by the water of the place and by the unwholesome food supplied to them. The survivors were sent to Chennagheri and Hariat. There too very many of them died from the effects of bad water. The Sultan hearing this, sent the survivors back to Seringapatam, where the mortality subsided a little.

"The Sultan on his return to Seringapatam from Adoni, caused all those who had escaped to Canara or had been lurking there, to be taken into custody. On their arrest they were first taken to Nagur, where they were circumcised, and thence to Seringapatam, where they were kept with those who had been already circumcised. Shortly afterwards they were removed to Mysore, whence two Risalas were sent daily to Seringapatam on guard duty. During their absence some officers appeared on the scene, accompanied by bearers with dhoolies and a guard of men, and proceeded to select young girls for the harem. While they were thus engaged the young men rose up and drove them off. The following day, before setting out for Seringapatam, the men of the guard urged those at home to offer resistance as they had on the previous day. The day after, the officers again appeared and began to seize the girls selected, but the young men fell upon them and smashed their dhoolies. When the Sultan came to know of this on the following day he sent an armed force to arrest all those who had offered resistance, and had five hundred strokes administered to each one of them with shoes, whips, canes, tamarind switches and clubs, from the effects of which many of them fainted and died. The Jemadars, Subedars, and Havildars had meted out to them more ignominious punishment, for with their noses and ears slit off, they were seated on asses and paraded through the city. One of these, a certain Moblé Anthony, made the following speech to the Sultan: - "You have disfigured my features by cutting off my nose and ears. You have forgotten the favours done to you. May God

behold this." And raising his eyes to Heaven he appealed to God, expressed contrition for his sins and expired. His death looks like that of a martyr.

"Ropes were tied round the loins of the men of the two Risalas who had advised their compatriots not to allow the Sultan's officers to seize the girls, and they were moreover-condemned to carry baskets filled with earth on their heads for three days. The Chief Kazi of the Sultan believing that they suffered this punishment through the · lying reports of the officers, counselled him to free them from it. The Sultan on that very day had the noses and ears of the calumniators cut off and then ordered them to be banished the country, at the same time issuing a proclamation that the like punishment was in store for all those who spoke ill of the Christians. But the detachments were again formed as before. The Christians believing that this tribulation came upon them for their neglect of the law of God and their religious duties, began to read the Purana with fervour and to expound it to the illiterate, who in turn learned to read it and to remember God. Some Mahomedans coming to know of this, took away books and destroyed them. Some of the Christians however constructed subterranean refuges where they resorted to read their books and perform their religious duties. The Sultan being apprised of this, ordered them to be mixed up with the Corgars, Hindus and Mahomedans. Shortly afterwards he set out on an expedition against the king of Travancore, and took some of the Christians with him. One day when encamped near the confines of the kingdom, he and his bodyguard were treacherously surrounded and attacked by the troops of Ram Rajah. At a critical moment when the Sultan was in imminent danger, Manuel Mendez, his personal attendant, donned his master's apparel and took his place in the royal palanquin, while the Sultan hid himself in a nullah and eventually escaped to the camp. Ram Rajah's soldiers seized the palanquin, thinking that its occupant was the Sultan, but when they found a Christian instead, they cut him into three pieces. Before the Sultan reached Seringapatam, information was received that the British Company's troops under Colonel Meadows were advancing from below the Ghauts."

17. On January 23, 1823, the celebrated Abbé
J. A. Dubois, for three decades a missionary in Southern India, left his field of

labour and returned to France, where he died twenty-five years later at the patriarchal age of eighty-three. Most of his missionary career was in the Province of Mysore, where he gained so much influence that neither he nor any of his confreres of the Missions Étrangères suffered persecution during his time under Tippu Sultan, and on the fall of Seringapatam he was specially invited, on the recommendation, it is said, of Colonel Wellesley, afterwards Duke of Wellington, to visit the capital of Mysore in order to reconvert and

reorganise the Christian community which had been forcibly perverted to Mahomedanism. He was, therefore, an eyewitness of the sad state of affairs that existed there after the sixteen years of captivity of our Christians. In his Letters on the State of Christianity in India, published in London shortly after his return to France, there is a remarkable passage relating to them which deserves to be recorded here. The purport of the Letters, it appears, was to assert the author's belief that, under present conditions, there is no human possibility of converting the Hindus as a nation to any form of Christianity; or in the Abbé's own words, "Let the Christian religion be presented to these people under every possible light, ... the time of conversion has passed away, and under existing circumstances there remains no human possibility of bringing it back." A bitter controversy sprang up about the Letters, and the thesis defended in them has been debated down to our own day. Whatever may be said on this point, it can be safely asserted that the Abbé goes a little too far and is too sweeping in his charges about the "vain phantons of Christianity" and the want of practical faith among our Christians in the passage quoted below. Those who have followed the narrative of the trials and spiritual destitution our Christians had to undergo after the decline of Portuguese power in the East, are well aware that they were but poorly equipped for martyrdom, and that it is not to be wondered at if they were found wanting

in the day of trial. A hundred years have passed since their return from Seringapatam, and we shall see in the course of this history whether they or their children were wanting in practical faith. May God defend them should they ever have to face a similar ordeal, but there is every reason to hope that with the care that has been bestowed on their religious training and with the spread of Christian education, nothing like "a tame submission and a general apostasy" is to be apprehended. The following is the passage from the *Letters*:—

"In order to give a striking idea of the religious dispositions of the Hindus and a strong instance of what I asserted above, that there was to be found among them nothing else but a vain phantom of Christianity, without any real or practical faith, I will with shame and confusion quote the following scandalous instance. When the late Tippu Sultan sought to extend his own religious creed all over his dominions, and make by little and little all the inhabitants in Mysore converts to Islamism, he wished to begin this fanatical undertaking with the Native Christians living in his country, as they were most odious to him on the score of their religion. Accordingly, in the year 1784 he gave secret orders to his officers in the different districts to make the most diligent inquiries after the places where Christians were to be found, and to cause the whole of them to be seized on the same day and conducted under strong escorts to Seringapatam. This order was punctually carried into execution; very few of them escaped, and I have it from good authority that the aggregate number of the persons seized in this manner amounted to more than 60,000. Some time after their arrival at Seringapatam, Tippu ordered the whole to undergo the rite of circumcision, and to be made converts to Mahometanism. The Christians were put together during the several days that the ceremony lasted: and, oh shame! oh scandal! will it be believed in the Christian world? no one, not a single individual among so many thousands had courage enough to confess his faith under this trying circumstance, and become a martyr to his religion. The whole apostatized en masse, and without resistance or protestation tamely underwent the operation of circumcision; no one among them possessing resolution enough to say: I am a Christian, and I will die rather than renounce my religion. So general a defection, so dastardly an apostasy, is, I believe, unexampled in the annals of Christianity.

"After the fall of Tippu Sultan, most of those apostates came back to be reconciled to their former religion, saying that their apostasy had been only external, and that they always kept in their heart the true faith of Christ. About 2,000 fell in my way and nearly 20,000 returned to the Mangalore district, from which they had been carried away, and rebuilt there their former places of worship. God preserve them all from being exposed in future to the same trial; for, should this happen, I have every reason, notwithstanding their solemn pro-

testation when again reconciled to Christianity, to apprehend the same sad results, that is to say, a tame submission and a general apostasy."

18. Father Francis Xavier Pescetto, a Carmelite from Genoa, arrived in Canara in 1801 and took charge of the old Sunkery

mission station near Karwar, where he witnessed the return of the captives from Seringapatam. Speaking of those who had been such a cross to the vicar of Sunkery, Father Philip, he says in his Latin Missio Canarina (Cap. XVIII.): - "The number [of captive Christians of Sunkery] was not very great, for most of them migrated from this place and wandered abroad for years as exiles in other districts, having abandoned home and country and whatever they possessed in the world, without, however, bettering themselves in any way. A few . remained here in hiding without house or home of their own, changing their abode every night and taking refuge in the houses of the Pagans to elude the pursuit of the public officers. But that the chastisement of God might be made most manifest, it so happened that those few whom we mentioned in the sixteenth chapter as not having taken part with the wicked ones in their persecution of Father Philip, and who consequently did not fall under the general anathema, suffered no wrong or molestation either in their spiritual or temporal welfare. They did not run away, they were not torn away or deported elsewhere, but God changed

the hearts of the cruel persecutors and they lived unmolested under the protection of the very Mahomedans themselves.

"The church building which had been so sacrilegiously profaned by those abandoned men [the persecutors of Father Philip], was visited by God's wrath along with our residence. The Mahomedans first of all turned the church into a stable, and afterwards destroyed both church and house so that literally a stone was not left upon a stone. Even the stones themselves were carried off and used to rebuild their mosques.....It is true indeed that the other Christians found in the vast territory ruled over by Tippu Saib Bahadur Sultan were affected by the decrees of the tyrant, but it is likewise true that nowhere was there spread such havoc.

"It would have still been but a comparatively small thing if this persecution affected our Christians in their temporal welfare only, but it affected their souls most and their eternal salvation. For those who fled from here and wandered as strangers in neighbouring districts, as well as those who were left here unmolested, and most of all those who were deported to Seringapatam, having no church, altar nor sacrifice, and being bereft of the sacraments, religious instruction and practices of devotion, fell into such forgetfulness of God and ignorance of the chief mysteries of our Faith, that as far as these were concerned they knew no more than the beasts of the field. Those men who were carried away to Seringapatam were all circumcised, with some of

whom a little force had to be used, while others yielded tamely and voluntarily submitted at least outwardly to the Mahomedan rite. Many of these after being circumcised, listed in the army, and in a short time associated themselves with robbers (among whom not a few of the refugees were found) and filled for years this whole Province with murders, plundering, and wickedness of every sort. Hence it happened that many ended their lives on the gallows, while many others were killed in conflicts when raiding, and many others died miserably during this time without showing the least sign of repentance. The number that survived till the restoration of the mission was very small."

19. The name of Father Joachim Miranda,

Father Miranda. The Seminarists.

better known in Canara by the Christians as the "missionary" and by the heathens

as the "Arkol Guru," has often been mentioned in connexion with the Captivity. He was born in St. Ann, Goa, and was educated either in his native country or Rome—perhaps in both places. When ordained priest he was sent to Gangoli, near Kundapur, at which place he gained for himself the esteem and affection of Haider Ali, who ever afterwards remained his patron and protector. From Gangoli he came to Mangalore and founded the Seminary of Monte Mariano at Feringapet or Arkol, where he educated twelve youths for the priesthood. He wished to put the Seminary under the Vicar Apostolic of Verapoly, though Canara

was at that time under the Archbishop of Goa, but the Vicar Apostolic declined to accept it without permission from Rome. In 1778 Father Miranda made it over to the Propaganda, as we learn from Cardinal Franzoni's letter to Father Lewis of St. Dominic (Della Vedova), O. D. C., in 1854. While Haider Ali lived the Seminary was safe under the protection of his flag, which Father Miranda was empowered to hoist; but when he died in 1782, it soon became apparent that persecution was in store for the Christians and that the first blow would be struck at the clergy. The Seminarists were accordingly sent to Verapoly, where they remained for a year, and then some of them went to Goa and became Augustinians. Father Miranda himself went first to Tellicherry, and then to Cochin, with the intention of going to France to seek help from the French Government for the afflicted Christians, but before embarking he caught smallpox and died about a year prior to the captivity which he had predicted as a chastisement of God on the evil lives of many of the Christians. He was very holy and zealous and in great repute among both Christians and heathens. He established the Confraternity of the Living Rosary at Monte Mariano and introduced the custom of celebrating the feasts of St. Francis of Assisi, the Assumption of the Blessed Virgin, and Our Lady of Light every year with such extraordinary solemnity that people flocked to them from far and near. Many Konkany hymns still in use are attributed to

him, as well as the Riglo Jesu, a Passion hymn of a hundred and fifty-five verses.

20. Besides the Christians seized on the night of February 24, 1784, some The Tiger's track. thousands were seized on two other occasions, so that the total number of captives may have numbered between eighty and a hundred thousand. Their property was confiscated, it is estimated, to the amount of five lakhs of rupees and parcelled out among Mahomedans and others, or sold at whatever was bid for it. Some of the Christians, however, before setting out for Seringapatam made over their property in trust to some friendly neighbours. When the Christians were out of the way Tippu began the work of destroying their churches, some of which were razed to the ground, some simply unroofed, while only one, that of Bidrem (Hospett), was preserved by the friendly intervention of the Chautar Raja. Before the work of demolition began, the church plate in a few instances was rescued by the Goanese Father Maurice Mascarenhas, the Vicar General, who restored it when Canara was annexed by the East India Company after the fall of Seringapatam. There were twenty-seven churches entirely destroyed, three of which were in Mangalore, viz., Rosario, Milagres, and Bolar. Some of the stones of Milagres church were taken to Edyah Hill, where they were built into the Mahomedan namazzah (place of prayer) with its two minarets facing towards Mecca. Twice every year, on the feasts of Bakrid and Ramjankid,

the Mahomedans of the city still assemble within its precincts to listen to the *khutba* (sermon) read from its *minibar* (pulpit). The other churches were at Monte Mariano (Feringapet), Umzur, Ullal, Bantwal, Agrar, Mogarnada, Pejar, Mulki, Kirem, Sirva, Karkal, Kallianpur, Sural, Kundapur, Gangoli, Barcelore, Nagar or Bednore, Baindur, Honore, Chandor, Gulmona, Kumpta, and Sunkery.

The few Christians who escaped the general proscription and remained in and about Mangalore, after a time began to assemble in

a chapel built by a certain Peter Rego at Derebyle, three miles from Mangalore, and Father Joseph Michael Mendez came from Tellicherry to minister to their spiritual wants. Along with him came Fathers Messia and Cosmas Camillus De Costa. This welcome and timely help was due to the good offices of Mr. Luke Pacheco. The priests went about visiting the Christians and doing all in their power to alleviate their sufferings, when they were reported and betrayed to the authorities by a wretched spy named Antony. Father Mendez was seized and sent to Jamalabad, where he remained a close prisoner for two years till the fortress was captured by the British in 1799.

The return of the Christians from Serin-gapatam.

The return of the Christians in Mysore they were ever on the alert to elude the vigilance of their guards and escape into the neighbouring

districts, especially into Coorg, where the Wodear Rajah Doddavira was reported to be friendly to them and was known to be a declared enemy of Tippu Sultan. When the latter was forced to yield to Lord Cornwallis, who laid siege to his capital in 1792, many more escaped, but it was not till 1799 that all were at liberty to return. When they arrived in Canara they found themselves homeless, as others were in possession of their houses and lands. As many of them were excellent cultivators they soon found a means of earning a livelihood for the time being, and soon they presented a petition signed by the heads of one hundred and forty-one families to Major (afterwards Sir Thomas) Munro begging that their property might be restored to them. Major Munro took the matter in hand, and the result was that some of the Christians were reinstated in their possessions. As he left the district in the year 1800, on his promotion to higher office, the settling of the affairs of the repatriated Christians devolved upon his successor Mr. Ravenshaw. The latter was inclined to do the needful, but things dragged on so slowly that people became impatient, and to expedite matters, Father Mendez, on the occasion of Dr. Buchanan's visit to Canara, and it is said at the Doctor's suggestion, petitioned the Governor-General to interfere and put an end to the law's slow delays. This petition was signed apparently by a number of the Christians, but in reality, according to Ravenshaw, by Father Mendez alone, who,

interpreting the will of his parishioners, attached their names to it in haste, as Dr. Buchanan was about to leave the district. The Governor-General sent the petition from Calcutta to Madras for the Governor of the Presidency to report on it, and in due course it was referred to Mangalore for the Collector's information and opinion. Mr. Ravenshaw was very indignant when he came to know what had been done, as it told against him with his superiors, and he accordingly summoned Father Mendez to his presence and remonstrated with him for thus trying to take the settlement out of his hands. Father Mendez excused himself the best he could, alleging the exigency of the time and the like. The Collector, notwithstanding his displeasure at this action on the part of the Christians, continued to interest himself in their welfare, and some time after sent a lengthy report to the Board of Revenue proposing the following measures:-1. Estates or Mulgeni lands sold voluntarily by the Canara Christians at the time of their deportation to Seringapatam, to be retained by the purchasers. 2. Estates made over for safe-keeping for the time being, to be returned to the owners on their making compensation for improvements and whatever nazar had been paid by the holder. 3. Lands seized by headmen and others and kept concealed from Government, to be returned to owners on paying for improvements where the profit realised from the land had not equalled their value. 4. Estates given by a Sanad to a person in consideration of the hardships endured by the Christians, and for which a nazar was paid to Government by the tenant, to be left for life to the occupier and then to revert to the owner or next of kin of the old Christian landlord; but where the person who first got the Sanad was already dead, the lands were to revert immediately to the Christians upon their paying for the improvements and the nazar.

5. If the Sanads specify that the lands granted should be held by the grantees and their heirs, let the tenants be confirmed in their holdings, and the Christians thus deprived of their estates cultivate waste or unoccupied land rent-free for two years.

These measures, however, if we are to believe what is currently reported among the Christians of Mangalore, were not fully carried out. However, a good amount of property was restored to them, especially through the instrumentality of Mr. Cajetan Coelho, the father of Dactorob* and grandfather of the late Mr. Joseph Coelho. To show him their gratitude the Christians obtained for him from Government a palanquin with eight bearers, which was considered in those days a very high honour.

^{*} Dactorob is an abbreviation of Dacto Porob. Dacto (literally small) is a pet name for a younger son, in common use among the Christians of the West Coast, and Porob is short for Prabhu, which like Shet, Kamath, Naik, Poi, etc., is a paik or surname inherited from their Brahmin Hindu ancestors. These paiks are characteristic of Brahmin families only.

It should be borne in mind that all the Christians were not carried away into captivity or deprived of their estates. Not a few who were tenants of certain native Rajahs and influential Hindu landlords were spared. The case of those in Sunkery has been already noticed, and there were other instances of what seemed to be the direct interposition of Divine Providence in favour of those who had not drawn down upon themselves the chastisement of God. The number to be provided for in Canara after the fall of Seringapatam is estimated at 15,000. A thousand went to Malabar and some hundreds to Coorg, where they were welcomed by Doddavira Rajendra, who years before had built a church for the refugees from Mysore and brought Father John De Costa from Goa to minister to their spiritual wants. He moreover made a grant of 84 buttis of paddy yearly, and a provision of oil and candles for the church. When the British Government occupied Coorg this allowance was changed into a monthly stipend, which has been faithfully paid down to the present day. Of the remaining Christians who survived the captivity many settled in Malabar and Cochin, and some remained in Mysore.

23. After the return of the Christians a certain

Lawrence Bello, baker to the Europeans of Mangalore, built a chapel at the cost of

Rs. 400 on the site of the present Milagres Church.

Father Mendez, the Vicar, succeeded in securing the necessary ornaments for the new chapel, and after a time began to raise a fund to build a new church. Government contributed the sum of Rs. 600 at the intercession of Salvador (Salu) Pinto, who had been Munshi to Tippu Sultan and was afterwards Sheristedar of the Mangalore Zillah Court under the British East India Company. This new church was meant for all the Catholics of Mangalore, and the site chosen for it was in Bendur Vado. Such was the enthusiasm with which the building was begun and carried on that in a short time it was brought near completion. But completed it was not destined to be, for an old man named Rodriguez apppeared on the scene, and calling a very influential man of the time named Gonsalves, addressed him in the following mystic language: "Of one thing they make two or more things; but who ever heard that of many things they make one? So of two parishes you make one; what will come of this?" Mr. Gonsalves pondered over this speech, and the result was that he induced the people to apply for two separate churches, one for the parish of Rosario and the other for Milagres, to be built at the expense of the respective parishioners. Work on the church in course of construction was at once stopped, and the foundation stone of Milagres was laid with great solemnity in the presence of Father Mendez in 1811. The Rosario church was begun two years later. Government came forward again, this time with Rs. 4,000, towards the building of the new churches, and we are told that as the walls rose tears of joy were shed by those who contrasted their present happy state with the horrors of the captivity of Seringapatam. It was arranged that those who should contribute from two hundred to five hundred rupees and superintend the work for a year should be granted the honours of Principaes or founders. Contributors of Rs. 50 were Gurkars, and of Rs. 30 Louvados. These rates were for Milagres; those of Rosario and other churches were a little different. The Coelho, Saldanha, Pinto, Noronha, and Pais families were those most distinguished for their generous aid to Rosario, while the two Coelho families and the Gonsalves, Mascarenhas, and Vaz families were the pillars of Milagres. Cajetan Gonsalves of Codialbail furnished the stones, Francis Saldanha supplied the timber. Constantine Noronha the iron, besides contributing their respective shares.

Besides the two churches of Milagres and Rosario, twenty-one other churches were built throughout Canara by voluntary subscriptions and without help from Government. Furthermore, these churches, on account of difficulties that stood in the way, did not ever regain their old property, and no compensation was made to them. There were nine built in and about Mangalore and Bantwal, four in Moolky, four in Kundapur and Barkur, three in Honovar, and one elsewhere. Others sprang up in the course of time. About 1821 the Christians of Canara petitioned the

Hon'ble Thomas Harris, then Collector of the District, in consideration of their disadvantages, to remit a tax of Rs. 375 on the church lands. Sir Thomas Munro was then Governor of Madras, and the petition was granted. This is why the churches of Milagres, Kundapur, Umzur, Pejar, Kallianpur, Sunkery, and some other places, are free from assessment.

The total number of Christians in North and South Canara in 1818 was estimated at 21,820 out of a total population of 670,355, whereas the number in 1900 in South Canara alone was 78,805 out of a total of 1,134,713.

APPENDIX A.

THE COORG MISSION.

24. As Coorg formed for a time a part of the Vicariate Apostolic of Mangalore, it may not be out of place to make separate mention of it here. Christians are not known to have existed in any great number in the country before 1768. When Haider Ali invaded it in 1770 some Christian soldiers and camp-followers entered it and afterwards settled there. A Jesuit Father from Seringapatam used to pay them a yearly visit, staying just long enough to minister to their spiritual wants. After some years Father Miranda, who had received jurisdiction from the Archbishops of Goa and Cranganore to give missions, passed through Coorg, and when he saw how inadequately the Christians were provided for, having no priest permanently residing among them, he gave them what spiritual help he could and even built a chapel for them. The ecclesiastical Superior of the Jesuit Father who annually visited Coorg from Seringapatam took umbrage at this action of Father Miranda, as an invasion of his rights, and threatened to excommunicate the intruder. Seringapatam had at that time a Jesuit residence belonging to the Mysore Mission of the Goanese Province. The only other Jesuit Province on the West Coast was Malabar, and the Archbishop of Cranganore from 1756 to 1777 was the Most Reverend Salvador dos Reis, S. J. Who the prelate was who interfered with Father Miranda is not quite plain. The latter, however, asked counsel of the Archbishop of Goa, who advised him not to heed the threats that had been launched against him. It then occurred to Father Miranda that Coorg was possibly under the immediate jurisdiction of the Holy See, and forthwith appealed to Father John Dominic De Santa Clara, Vicar Apostolic of the Great Mogul, for jurisdiction. The latter furnished him with "a provision" or licence, which happily put an end to the difficulty.

Coorg underwent many vicissitudes under Haider Ali and Tippu Sultan. In 1782 Doddavira Rajendra and all the royal family were carried away prisoners to Mysore. Tippu strove to remove the whole race of Coorgs, and actually deported many thousands of them to Mysore, where, like the Christians of Canara, they were forced to submit to the rite of Islam. Their lands were given over to Mahomedan landlords, upon whom it was enjoined to do their utmost to exterminate the surviving inhabitants. In time Christianity was rooted out of the country, and it was only after 1788, when Doddavira Rajendra escaped from prison and fought successfully to recover the independence of Coorg, that it was again restored. In 1790, when hostilities with Mysore were impending, he became the ally of the British, who on their part guaranteed his independence. All those who had suffered wrong

at the hands of Tippu were eagerly welcomed to Coorg, and thus it was that numbers of the Konkani Christians of Seringapatam sought and found a refuge there. Father De Costa, a former companion of Father Miranda, passed through Coorg about this time and was detained by Doddavira to minister to the spiritual wants of his Christian subjects. So many were daily passing over into Coorg from Mysore, that it is said Tippu, to put a check to the exodus, promised to allow the Christians the free exercise of their religion, to build churches for them and to call priests to minister to them, but nothing of the kind was done.

The question of jurisdiction was soon after reveived and caused considerable trouble to the new Christian community in Coorg. Father De Costa applied in 1792 to the Vicar General of Cranganore (the See of Cranganore was vacant from 1786 to 1821) for advice and jurisdiction, and was answered that it was uncertain whether Coorg was under Cranganore or not, but in case it was he was ready to give him faculties. Not content with this, Father De Costa turned to the Vicar Apostolic of Malabar (Verapoly), who referred him to the Vicar Apostolic of the Great Mogul, who sent him a "provision," after which Cranganore renounced all claims on Coorg, and everything went on well. In 1793 Father Raymond, O. C., was sent there as Visitor by the Vicar Apostolic of the Mogul, and in 1796 Father Augustine Rodriguez was sent to Viraipet, Coorg, as assistant to Father De Costa. After a short time the Vicar Apostolic of the Mogul, seeing his inability to supply the country with Carmelite priests, offered it to the Archbishop of Goa. Whether this latter prelate accepted it or not does not appear, but the fact is he took no care of it, and, uncertain about the matter, the Vicar Apostolic referred it to the Holy See in 1796. Answer was sent in the following year, that Coorg belonged to the Vicar Apostolic of the Great Mogul, but this answer was not received, it is stated, till 1801.

In 1800 new troubles arose. As soon as the Christians returned from Seringapatam to Canara, the Archbishop of Goa sent priests to take care of them. But these priests seeing that many Christians remained in Coorg, began to declaim against Father De Costa as if he were the cause of it, and went to the extraordinary lengths of repeating the Sacraments when any Christians came from Coorg, as if the Sacraments administered by the Coorg priests were invalid. The result was that the Christians of Coorg became disaffected towards Father De Costa and petitioned to have priests sent to them to whom there could be no exception. Accordingly the Archbishop of Goa sent thither Father Ribeiro. A schism was the sad consequence, for one part of the flock sided with Father Ribeiro and the other with Father De Costa, who was compelled to put up in a private house. All this was due to the tardy arrival of the answer from Rome, that Coorg belonged to the jurisdiction of the Vicar Apostolic of the Great Mogul. Relations

meanwhile became very strained, for Father Ribeiro continued repeating the Sacraments administered by Father De Costa.

In 1802 Father Francis Xavier Pescetto, Vicar of Sunkery, tried to induce Father Ribeiro to ask secretly jurisdiction from the Vicar Apostolic. He was sent as Visitor to Coorg in 1803 and went first to Goa to have an interview with the Archbishop, from whom, after three days of entreaty, he won a promise that he would induce Father Ribeiro to ask jurisdiction from the Vicar Apostolic. This was accordingly asked and granted. After some time Father Cherubim (Father Ribeiro's brother) came to the mission and asked and obtained jurisdiction from the Vicar Apostolic. The Archbishop had meanwhile, in 1802, written to Pope Pius VII. denying the jurisdiction of the Mogul Vicar Apostolic over Coorg. The Pope gave the letter to the Sacred Congregation, who confirmed the decree of 1797, and so an end was put to this unpleasantness.

APPENDIX B.

THE KARWAR OR SUNKERY MISSION.

25. Old Karwar or Sunkery, three miles east of the modern town of Sunkery and its Vicars. Karwar in North Kanara. was once an important place both as a mission station and a trading post. In 1638 Captain Weddell, as agent of the Sir William Courten's Company, opened a factory there on a plot of ground obtained by grant from the king of Bijapur. In 1653 it became the property of the London East India Company and continued to prosper till the exactions of the Portuguese and the chiefs of Sonda caused it to be closed about thirty years later. The staple of trade was in pepper from Sonda and muslins from the Deccan, both of which commodities were reputed to be the best in Western India. The weaving country was inland at Hubli and other centres where the Company's agents are said to have employed as many as 50,000 weavers. A considerable trade was likewise done in sandalwood, cardamoms, cassia, and a coarse blue cotton cloth called dungari. The factory was a fortified structure after the manner of the time, and was capable of approach from the sea, as the Kalinadi river upon which it was built was then navigable for the three miles up to where it was situated.

In 1682 it was reopened after having been closed for three years, and business was being conducted on a grander scale than formerly, when two years later an untoward event similar to that which had brought extermination on the factors of Bhatkal twelve years before, well-nigh ruined the newlyopened factory of Karwar. It seems that the crew of one of two small trading vessels lying in the river stole and killed a cow. The Hindus were so enraged at the death of their sacred animal that they mobbed the sailors, who, firing in self-defence, had the misfortune to kill two children of respectable families. All the foreigners were in peril and the factory stood in great danger of being attacked, but the presence of the Company's shipping seems to have overawed the rioters. In the case of the Bhatkal factory it was an English bull-dog presented to the agent by the captain of an English vessel, that killed a sacred cow. The chief of the Karwar factory afterwards erected a stone monument to mark the grave of his murdered countrymen and inscribed on it the following sentence:-"This is the burial place of John Best, with seventeen other Englishmen, who were sacrificed to the fury of a mad priest and an enraged mob."

The history of the Karwar factory for the next forty years was very chequered, owing principally to the continued opposition of the Portuguese and the chiefs of Sonda and the constant efforts made by the Dutch to ruin the pepper trade controlled by the English. In 1697 the Mahrattas made a hostile

raid upon Karwar, as they had already done in 1665 and 1674; and later on, in 1715, Basava Linga, the chief of Sonda from 1695 to 1745, pulled down the old fort of Karwar and built instead the formidable one of Sadashivgarh at Chitakul on the north bank of the Kalinadi, thus converting the factory into "a genteel prison," as some one termed it. Just at the time when it was the best policy of the factors to maintain cordial relations with the Sonda chief, Mr. George Tavlor, the factory agent, provoked his enmity and was besieged in the factory for two months during the rainy season. Basava Linga continued so hostile that the Company was forced to close the factory in 1720, though the last of the factors seems not to have left there till five years later. In 1750 it was opened again, but only for two years, for the Portuguese seized the fort of Sadashivgarh in September 1752, and began what proved to be a ten years' war against the chief of Sonda. The agent of the factory was recalled in November, as the Portuguese claimed a monopoly of the Karwar trade and were in a position to maintain their pretension. With the closing of the factory desolation and decay fell upon Karwar. A solitary attempt was made in 1779 to revive its trade, by a company of Germans under the auspices of Emperor Joseph II. of Austria, who settled in the Nandangadem village near Sunkery and spent two years building a factory which was abandoned as a failure four or five years later. In 1862 the present town sprang up from a little fishing village

when North Kanara was transferred from the Madras to the Bombay Presidency. From 1867 to 1874 it seemed that Karwar was destined to become one of the most beautiful and flourishing towns in Western India, with its magnificent landlocked harbour, the finest between Bombay and Colombo. the emporium of the trade of the Deccan. The opening of a projected line of railway from Karwar to Hubli was to have effected this, but Portuguese territory, with a terminus at Marmagao, was favoured instead, and building sites for warehouses and dwellings that had been selling in Karwar at exorbitant prices returned to their original value. It is with Old Karwar, however, that we are concerned, on account of the historical mission of Sunkery, of which it was the seat, the number of distinguished men who were its Vicars, and the connexion it had with this Diocese in times past.

The Discalced Carmelites had already early in the seventeenth century established missions at Tatta, then a famous emporium near the mouth of the Indus, Goa, Surat, Diu and other places in the Mogul Empire and among the Catholic Syrians of Malabar. As many of them were of Italian, German, French, or Spanish nationality and had authority direct from the Propaganda, their rivals and enemies represented that they were in opposition to the Portuguese *Padroado*, and as such should not be tolerated in Portuguese territory. An oath of obedience and loyalty to the Crown of Portugal was therefore demanded of them. This

they declined to take as inconsistent with their vocation, and things came to such a pass that the Carmelites who were in Goa and Diu fled under cover of night, to escape seizure and deportation to Portugal, and went to the Vicar Apostolic of the Great Mogul. This prelate sent them as missioners to various places, one of which was Sunkery, where a mission was founded in 1709. The English factory at that time employed, it is said, about ten thousand hands, but the number of Christians was very small, though comparatively greater than in other places. The English connected with the factory were kindly disposed towards the Carmelites, to whom they granted every facility for communicating by means of their ships with the Propaganda at Rome or the Vicar Apostolic at Bombay or Surat, and, moreover, a plot of ground free from taxes upon which to build a church and house.

26. The founder and first Vicar of the mission and church of Sunkery was I. Father John Baptist Mary, 1709-17. Father John Baptist Mary, who was Vicar Provincial

of the Discalced Carmelites in India when John V. of Portugal ordered him and his brethren to be seized and sent out of the country in consequence of their refusal to take the oath already mentioned. Having received timely warning he escaped to Sunkery, which was at that time under the Vicar Apostolic of the Great Mogul and not under Goa. A small chapel built of mud and roofed with thatch was the humble edifice where Father John Baptist

and his companions began their labours in April 1709. The number of Christians in and about Karwar was not very great, and according to Father Francis Xavier Pescetto, the historian of the mission, they added drunkenness and great apathy in religious matters to the prevailing vices of lying, robbing, cheating and indolence. At the close of 1712 Bishop Maurice of St. Teresa, Vicar Apostolic of the Mogul, fixed his ordinary residence in Sunkery and remained there till the end of 1717. He nominated Father John Baptist as his Vicar General, but soon after, on January 31, 1714, letters were issued from Rome raising him to the higher dignity of Bishop of Lymira, i. p. i., and fifth Vicar Apostolic of Verapoly. It was not till two years later that the Bulls arrived permitting him to be consecrated. Father John Baptist at first refused out of humility to accept them, and only yielded when compelled by obedience. The consecration took place in the little chapel of Sunkery on April 4, 1717. The new Bishop was a member of the respectable Multedi family of Genoa, and was a man of piety, learning, and zeal. During his thirty-four years as Bishop he laboured well and successfully to bring back the Nestorians of his flock to the unity of the Faith. It was under his administration that the mission house and church of Mahé were built by Father Dominic of St. John of the Cross. While at Verapoly he was involved in a dispute over the Padroado with Archbishop Antony Pimental, S. J., of Cranganore

(1721-52), and Bishop Francis de Vasconcellos, S. J., of Cochin (1721-45). He died at Verapoly on April 6, 1750, in the seventy-sixth year of his age.

Father Innocent of St. Leopold was Vicar of

II. Father Innocent of St. Leopold, 1717-20.

Sunkery from the beginning of April 1717 to the end of September 1720. He had

been appointed to labour in the Malabar mission and had stopped at Sunkery on his way thither, when he was detained pending the arrival of more missionaries from Europe or until the return of Father Anastasius of St. Mary, who had shortly before left Sunkery for Europe. Father Innocent was born in Hungary, August 25, 1681, and was a member of the noble family of the Counts of Kollonitz. His brother was Cardinal Archbishop of Vienna from 1734 to 1751. When he went to Malabar in 1720 he was nominated Bishop of Agaton, i. p. i., and Coadjutor to the Vicar Apostolic of the Mogul, but refused the proffered dignity. In 1734 he was again offered the mitre as Coadjutor to Bishop John Baptist of Verapoly and again refused it. Father Innocent was renowned for his charity to the poor, assiduity in the confessional, kindness and generosity to the catechumens, and general holiness of life. He was a general favourite with the Princes of Malabar, who revered him for his many virtues and the prestige of his high nobility. With his own money he founded a house at Mangatta for the study of the Malabar tongue, and enlarged the establishments at Verapoly and Mattancheri. A yearly revenue of a hundred florins was assigned by him from Vienna for the maintenance of poor catechumens, which continued to be paid up to the days of Emperor Joseph II. He died at Verapoly on October 31, 1735, and was buried in the church of St. Joseph.

Father Anastasius of St. Mary was an Italian of the Province of Lombardy, and being a man of great ability and prudence in the

management of affairs was sent to Rome by Bishop Maurice to transact some business in connexion with the mission. When he returned he was appointed Vicar General, which office he held for the rest of his life along with that of Vicar Provincial conferred on him in Rome. He relieved Father Innocent of St. Leopold of the charge of the church of Sunkery in 1720, where his first care was to replace the poor thatched chapel by a fine stone church, which was blessed and dedicated to the Blessed Virgin under the title of her Immaculate Conception on September 8, 1722. As Sunkery was the head of an extensive mission a commodious house was built adjoining the church. The materials of both buildings were good but the workmanship and architecture were faulty, in consequence of which they soon began to get out of repair and had eventually to be rebuilt. The expenses were defrayed partly by money contributed by Father Innocent and partly from funds collected by Father Anastasius when in Italy. On

March 29, 1724, a certain Nicholas Surin, born of a French father and an Indian mother at Surat, died at Sunkery leaving to the church the sum of Rs. 6,000. The church, however, did not benefit by this pious bequest, for Mr. Taylor, agent of the factory, claimed it under one or other specious pretext. On the 26th of February of the following year Father Anastasius left Sunkery on board the English vessel that bore away the last of the factors to Bombay, carrying with him the sacred vessels of silver and gold belonging to the church. This was to put them in a place of safety, but however that may be they were never restored to Sunkery. Father Anastasius died in Bombay in 1726 after an illness of six months, and was buried in the church of Nossa Senhora de Saude, Cavel.

employed in 1724 as assistant IV. Father Innocent of the Presentation, to Father Anastasius, and 1725-37. when the latter died succeeded him as Vicar. When the English retired from the factory they left the property granted to them in 1638 to a certain Brahman who was charged to pay the tax to the Royal Exchequer so that their right and title might hold good. The mission property, having been part and parcel of the original grant, was not materially affected by the change. Father Innocent was a native of Cologne in Germany, and was a man of prayer, a good preacher, and a devout client of the Blessed Virgin, in whose honour he instituted a confraternity of the Immac-

Father Innocent of the Presentation was first

ulate Conception in 1733. By means of this confraternity he strove to imbue the people with his own pious spirit, but the practices and exercises of devotion prescribed in the rules were so badly performed that, to use the words of Father Francis Xavier, 'the people did not seem to have been born for it.' At the end of 1737 he went to Malabar, where nine years later he was consecrated at Verapoly on August 14, 1746, Bishop of Areopolis, i.p. i., and Coadjutor to Bishop John Baptist. From Verapoly he was transferred to Bombay in 1748, being made Vicar Apostolic of the Mogul. Soon after his appointment he visited Surat, as it belonged to his pastoral care, and lived there seven months with the Capuchin Fathers, but the very day he set foot in Bombay, November 1, 1748, he was expelled by the English Governor. He took refuge in Bandora, which with the whole island of Salsette had been wrested from the Portuguese by the Mahrattas thirteen years before, and there he dwelt in the house of a poor Christian till the beginning of 1752. This exile from Bombay and subsequent persecution was the outcome of an unhappy difference with his religious brethren of Bombay, because he held himself to be Superior of the Regulars as well as Vicar Apostolic. He and his successors were deprived of a Government pension in consequence of this unpleasant quarrel. While at Bandora he consecrated, with the permission of the Archbishop of Goa, Father Florence of Jesus Bishop of Areopolis and successor to Bishop John

Baptist as Vicar Apostolic of Verapoly, in the church of St. Andrew on April 21, 1751. Bishop Innocent returned to Sunkery on March 23, 1752, having tarried on his way at Goa from January 20th to March 10th. On June 6, 1753, he died in Sunkery and was buried near the high altar of the church. The holiness of his life and the great patience with which he bore his sufferings gave him a reputation of sanctity with Christians and pagans alike. When his remains were exhumed on the occasion of the translation of those of Bishop John Dominic from Sirva to Sunkery in 1776, people carried away earth from his grave, by means of which many sick persons were reported to have been restored to health.

When Father Innocent left Sunkery for Malabar Father Salvador de Sa, a

V. Father Salvador de Sa, 1737-40.

secular priest, was put in charge. He was either an

alumnus of the Propaganda or a priest ordained by the Vicar Apostolic. That a secular priest was appointed instead of a Carmelite was probably on account of the dearth of religious of the Order able or willing to take up the work. The dissensions between the Vicar Apostolic and the missioners may have also influenced the appointment. In the Parish Registers from June 1, 1720, he is signed as missioner; in 1738 he appears as Vicar, and from February 24, 1738 to January 6, 1740 as Parish Priest. During his administration the members of the confraternity founded by Father Innocent gave

a great deal of trouble and scandal, so that there was great need of reform. No further particulars are known of this priest.

Towards the close of the year 1739 Father John
VI. Father John
Dominic of St. Clare,
1740-71.
Dominic of St. Clare,
by the Bombay Vicar Apos-

tolic to take charge of the Sunkery mission, whither he proceeded at the beginning of the year 1740, without visiting Bombay and becoming involved in the dissensions prevailing there. He was born in Turin in Piedmont, Italy, and was a member of the distinguished Chiavassa family. As a missionary he was in repute for his learning, piety, patience, and fearlessness, and not a little of his efficiency was due to his mastery of Konkani. When the Raja of Sonda was at war with the Portuguese, who had occupied in the autumn of 1752 the two districts of Canacona and Sinvissar and the fort of Sadashivgarh, Father John Dominic was kept a close prisoner in his house for more than two years by the Raja's officers, in the supposition that he was a Portuguese and an abettor of his countrymen. Sentries were posted at the doors of the church and the house to prevent any communication from within or without, so that no conference could be held between priest and people save secretly and by night. The chief meanwhile had the goodness to intimate to the missioner that backshish would materially mitigate the strictness of his custody, but Sunkery was a poor mission and could not

purchase even liberty. Finally Father John Dominic hit upon a plan that effected his freedom. He began to make preparations in view of his guards as if about to set out on a long journey, and when questioned as to his intention declared that he was going to make known to the Raja in person the persecution he had been suffering for the last two years and to demand justice from him. This little show of determination was enough for the chief, who feared the justice of the Raja. The sentries were withdrawn and the chief strove by mild words to turn away the wrath of the Father. Freed from this annoyance, our missionary pursued the even tenor of his way till September 1757, when letters were received from Rome, bearing date of February 15th of the preceding year, appointing him Bishop of Assuria, i. p. i., and Vicar Apostolic of the Grand Mogul, a dignity that Father Innocent of the Presentation had often predicted as in store for him. He was consecrated on November 20th of the same year at Verapoly by Bishop Florence of Jesus, the Vicar Apostolic of Malabar. Not being allowed to go to Bombay, Bishop John Dominic sent for Fathers Lazarus of St. Joseph and Father Manuel of Nazareth, two Tertiary Carmelites of the Convent of Chimbel, Goa, to assist him in the work of the mission. As he had no more Carmelites at his disposal he invited two secular priests to share in his labours. In 1759 when the wicked Marquis of Pombal, Prime Minister of Portugal, expelled all the Jesuits

from the Portuguese dominions, their two flourishing missions of Sinvissar and Ankola were left without pastors. To minister to their spiritual needs Bishop John Dominic sent Father Lazarus of St. Joseph and Father Ignatius Rebello to the abandoned missions. This brought him into collision with the Archbishop of Goa, who maintained that by so doing he violated his territorial jurisdiction. Remonstrances with the Archbishop proving of no avail, the Bishop contended that he acted within the rights originally conferred on the Vicars Apostolic of the Mogul.

In February 1758 Bishop John Dominic set out from Sunkery on an apostolic tour through Canara to administer the sacrament of Confirmation to the Christians there who had been for years practically abandoned by the Goanese authorities. Having obtained the necessary sanction from Archbishop de Taveira he traversed the country on foot, until the approach of the monsoon about the end of May warned him to return to Sunkery. At the beginning of the following year he completed his visitation, having administered Confirmation to as many as 15,000 Christians and done an immensity of good. In 1761, acceding to the request of the missionaries, he visited Bombay, which had been without a Bishop for thirteen years, but was soon expelled by the Governor at the instance of an English Councillor. Not long after, when there was a change in the personnel of the Bombay Government, he visited it again and was so

fortunate as to obtain from Government a large portion of the old factory property at Sunkery. In addition to this he acquired by purchase from Babu Shenoi, the procurator of the factory, a piece of land on the eastern side of the church. His next. care was to rebuild both church and house, for that built by Father Anastasius in 1721 had become ruinous beyond repair. He availed himself of the permission he had obtained from the Bombay Government to utilise the stones of the abandoned factory. The new church was built on the same site as the old and was designed to accommodate six hundred persons. The first stone was laid on December 15, 1761, and the work was successfully completed in a very short time, as the stones from the factory were already trimmed and close at hand.

The Portuguese restored the fort of Sadashivgarh in 1762 to the Raja of Sonda, whose territory was annexed in the following year by Haider Ali. Immediately afterwards the whole country was overrun by the Pindaris, robber gangs that committed every outrage and excess. The Bishop sent the church plate and the sacred vestments to the island of Anjediva for safety. To put an end to this state of things Haider Ali sent a Mussalman captain with a strong force of men in 1764, who spread terror all through the country by hanging without trial or inquiry Christians and heathens alike. In this extremity over six hundred persons without distinction of religion ran to the Bishop for protection and took refuge for a month in the

church. When the Mussalman heard that they were sheltered by the Bishop he became furious and threatened to cut off his head immediately with his own hand. The Bishop upon hearing this, rejecting the counsel of those who urged him to save himself by a timely flight, went straight to the Mussalman to plead with him to use discretion in meting out punishment. When he arrived in the presence-chamber the Mussalman, to the astonishment of all, rose and received him with every mark of respect and veneration, and was so won over that he appointed a guard to protect his person and property from all harm. From that time forward the Bishop was looked upon as the common father of both Christian and heathen. He became so popular that the English, Dutch, French, Portuguese, and even the Jews of Surat, put their purses at his disposal for the aid of his mission. This prosperous state of affairs continued till 1770, when a Mahratta chief named Dullapu, thinking that the Bishop was master of untold wealth since he had built a church and house and had added some gardens of cocoanuts to the mission property, came to Sunkery to extort money from him. The Bishop having received timely notice withdrew to the island of Anjediva to be under the protection of the Portuguese. Dullapu tried to capture the fort of Sadashivgarh but was repulsed with heavy loss by Haider Ali's forces. He then carried fire and sword through the whole District for two months, robbing and plundering in every direction.

On April 11, 1771, the Bishop appointed the Prior of the Goa Convent his Vicar General for Sunkery, and Father Angelinus of St. Joseph Vicar General for the Bombay Vicariate, and set out on foot accompanied by Father Mendez, parish priest of Anjediva, for South Canara, where he died of jaundice at Sirva, January 25, 1772. By order of his successor, Bishop Charles of St. Conrad, his remains were translated to Sunkery in 1776.

Father Lazarus of St. Joseph remained in Sunkery up to the end of the year 1768, when he returned to his convent in Goa, where

he died at a very advanced age in 1801. Upon his retirement Bishop John Dominic called Father Peter Mascarenhas, a Tertiary Carmelite, from Goa and made him Vicar. The Prior of the Goa Convent who was made Vicar General was called later on, for the Bishop did not wish to leave the mission in the charge of a native priest alone. Father Mascarenhas returned to Goa at the beginning of 1772. During his incumbency, contrary to the usual custom, he wrote the Parish Registers in Portuguese instead of Latin.

Father Paul Cajetan da Costa, a native of
VIII. Father Paul
Cajetan da Costa, 177277To and zealous missioner, was appointed by Bishop John
Dominic to succeed Father Mascarenhas. During his administration Father Clement of the Annunciation, a Carmelite of Bombay, arrived in Sunkery

as a Visitor commissioned by Father Angelinus of St. Joseph, Vicar General of Bombay, and took away the money and effects left by the late Bishop. In 1774 Father Gregory of the Presentation, who had just arrived from Europe, was posted to Sunkery as Assistant Vicar. It was under his care that the remains of Bishop John Dominic, which emitted a fragrant odour when exhumed, were translated from Sirva to Mangalore and thence to Anjediva and Sunkery, where they were interred with great solemnity. Father da Costa returned to Goa in April 1777, where he was elected Prior of the Convent, and died full of years in 1800.

Father Gregory of the Presentation, a Piedmon-

IX. Father Gregory of the Presentation, Father da Costa. He found things in a very unsatisfac-

tory state, for during years the Christians of Sunkery had been going from bad to worse and setting themselves in opposition to their Vicars. Father Gregory laboured hard to bring them to better dispositions, but with little success. The temporal interests of the church prospered better in his hands. Among other improvements he enclosed the church property with a wall, which was the occasion of a quarrel with the Patel of the place, which led to his recall to Bombay in 1780 by Father Clement, the Vicar General, as Bishop Charles of St. Conrad was absent at the time in Malabar. He was sent to Delhi, where he died in November 1807.

Father Philip of All Saints, a native of Malta and a member of the Roman Province of the Carmelite Order, was appointed Vicar

of Sunkery on September 18, 1779, reached the mission in February 1780, and was put in charge on September 17th following. He committed the fatal mistake of associating with himself for the management of affairs a committee of Budvonts (adjutants or councillors), who caused him endless trouble. The improvements set on foot by his predecessor were suspended for want of money or for other reasons. Certain palm gardens which Bishop John Dominic had planted and set apart for the maintenance of the missioners, and which he forbade his successors under pains and penalties to sell, were sold by Father Philip because they were too distant or too difficult to look after. As Father Philip was a good man we may reasonably suppose that he complied with all due formalities in thus disposing of this church property. Although he was a clever, well-educated man his want of prudence and gravity led ignorant and malicious people to take advantage of him and despise him. When he strove to check them and keep them in their places they combined against him to drive him from the mission. A serious charge against his moral character was made by them but never proved, and when they strove to expel him by force he was equal to the emergency and put them to flight. Beaten in this they appealed to Father Clement, the Vicar General of Bombay, who without making any inquiry to justify or condemn him, removed him on April 23, 1783, and authorised Father Paul Cajetan da Costa, Prior of the Goa Convent, to appoint his successor. This so affected Father Philip that his mind gave way and he lapsed into idiocy. The Italian Fathers of the Congregation of St. Vincent de Paul, Goa, compassionately received him, and when partly restored to his faculties sent him in a Portuguese ship to Europe, but he died on the voyage and thus closed a sad chapter in the history of the Sunkery mission.

By virtue of a decree dated May 5, 1783,

Father da Costa received authorisation from Father Clement to appoint Father

Sebastian Fernandes, an old Goanese priest, Vicar of Sunkery. The new Vicar took charge in June of the same year, and soon proved himself ill-fitted both on account of his age and disposition for the post assigned to him. Towards the Carmelites he was not well affected, and though under the jurisdiction of the Vicar Apostolic of Bombay, he never communicated with him but with the Archbishop of Goa. About the beginning of the year 1784 rumours reached Sunkery that Tippu Sultan was about to seize the Christians and make them Mahomedans. The Christians of Sunkery thereupon urged Father Fernandes to send all the movable mission property to the island of Anjediva for safety, as many of the Canara

missioners had already done and were still doing, They quoted to him the example of Bishop John Dominic in 1762, but Father Sebastian's simple faith was above all precautions of worldly wisdom. "If any evil were in store," said he, "the Blessed Virgin would surely have revealed it to me." His confidence on this point was rudely shaken when Tippu's edict arrived in Karwar in the month of March, for he fled in haste to Anjediva with his own furniture and a box of silver plate and some of the Parish Registers. Thereupon Father Lawrence Manuel Mendes, a native of Anjediva, already mentioned as secretary and chaplain to Bishop John Dominic when he paid his last visit to South Canara, immediately sent a large boat to Sunkery to bring away all the movable property. When the party arrived the furniture was found partly broken and partly carried away by Hindus and Mahomedans who had burst into the house as soon as Father Sebastian had left. A few books. some of the sacred vestments, and a few other things were saved, which Father Mendes preserved in his house, with the silver church plate, until the restoration of the mission. Father Sebastian died in his Chimbel Convent at Goa in 1790.

During the period of the Captivity of Seringap-

The Captivity of Seringapatam, 1784-99.

atam Father Mendes, at the express desire of Father Sebastian, visited the mission

occasionally and administered the sacraments to the few Christians who so providentially escaped. Father Gaspar Melchior Dias da Cruz, a native of Goa and Parish Priest of Sinvissar, who resided in Canacona, paid two visits to Sunkery, heard confessions, baptised some children, and blessed some marriages. He received jurisdiction for this from the Archbishop of Goa, who ordered Father Mendes to deliver over to him the Parish Registers. In 1789 it seemed that better times were about to dawn, for Tippu Sultan wrote to the Archbishop and the Governor of Goa to send priests to Canara, promising to rebuild all the churches destroyed by his orders. Nothing, however, came of these fair promises. In the following year the Portuguese opened hostilities against Tippu, and on January 31, 1791, the fort of Sadashivgarh fell into their hands. Peace was then made and the fort was restored to Tippu after six months. For the next eight years a reign of terror was established in the District by one Engi Naik, of the Combarpaik caste and native of the Ankola Taluk, who collected a great number of Pagans, Mahomedans, and degenerate Christians and carried on a system of freebooting which the feeble garrisons kept by Tippu in Sadashivgarh and Ankola were unable to check. These marauders burned houses, tortured and robbed the people of their money, and committed the worst excesses. Towards the end of this unhappy period Father Cajetan Xavier Gomes, who was sent to Ankola by the Archbishop of Goa, visited Sunkery twice, said Mass in the house of a Christian and baptised some children. In 1800, when the long night of persecution was past, he came openly among the people and blessed their houses during the Paschal time.

Father Francis Xavier of St. Anne came in
XII. Father Francis
Xavier of St. Anne,
1800 to restore the Sunkery
Mission. He belonged to the
very respectable family of the

Pescetti of Genoa, where he was born on April 25, 1771. He entered the Carmelite Order in the monastery attached to St. Anne's Church in his native city in 1789, and there made his novitiate and studies. In 1798 he went to Rome and received the necessary faculties from the Propaganda to proceed as a missionary to India. On his way to Leghorn he stopped at Sienna to receive the blessing of Pius VI., who was then in that city, Rome being at the time under the Provisional Government established by the French. From Leghorn Father Francis sailed in a neutral Ragusan vessel for the Levant, hoping to escape molestation by the Powers then at war, but he was soon captured by a privateer with French letters of marque. Being carried to Porto Ferrajo, in Elba, he was liberated by order of the French consul and allowed to proceed to Cyprus. When off the coast of Malta his vessel was stopped by the French frigate Artemisia and brought to Malta for fear that it might bring intelligence to Egypt of the great naval armament Napoleon was preparing. Father Francis finally succeeded in being landed by a Turkish fishing boat at the foot of Mount Carmel. Thence after many

trials and perils he made his way to Aleppo, Bagdad, and Bussorah, where an English sea-captain consented to take him on credit to Bombay, but on the way the missionary and the captain became so attached to each other that the captain not only declined to take the promised passage-money, but insisted on the missionary taking a present of £ 10. Father Francis reached Bombay on August 22, 1799, being then 28 years, 3 months and 28 days old. In the following year he was sent to Sunkery by the Vicar Apostolic of Bombay, but when he reached Goa he was taken as a spy of the French by the English agent there, who prevailed on the Governor to refuse the passport to reside in Sunkery. Before returning to Bombav the Archbishop furnished Father Francis with a certificate to the following effect: - "We certify that the Mission of Karwar and Sunkery was always administered by the Discalced Carmelite missioners of the Propaganda Fide subject to the Right Reverend Vicar Apostolic, in which mission he resided for many years without any contradiction of the Governor of this state, of the Prelates of this Diocese, or the people of that Circuit. It appears to us that there will be no difficulty in that Christian community being instructed by the same Discalced Carmelite ministers of the Propaganda Fide in the same manner that was observed up to the extinction of the mission of Canara belonging to this Diocese, excepting the two above-mentioned populations, in truth whereof we pass this signed by us.—Palace of the Primatial

See of Goa, January 24, 1800. (Signed) Fr. Manuel of St. Catherine, Archbishop, Primate of the East."

From Bombay Father Francis went to Malabar and on his return met Mr. Alexander Read, Collector of Canara, who at first declined to assist him in any way, for the Governor of Goa at the request of the Archbishop had written to the British authorities to refuse admission to all missionaries not sent from Goa. When Father Francis produced the declaration furnished by the Archbishop, the Collector issued orders to the Tahsildar of the District to protect him, helped him to regain possession of the church property, and even gave him additional ground. On March 22nd Father Francis visited Anjediva to reclaim from Father Mendes the goods of the church kept in safety there. This, however, was not an easy task, for the Portuguese Government had secured a list of the articles and laid an injunction on Father Mendes not to deliver them up until duly authorised. By express orders from the Governor of Goa the Captain of Anjediva even forbade mariners and menial servants to row the boat for Father Francis or to accompany him. The missionary secretly provided all that was requisite for the celebration of Mass and left the island on April 13th. On the following day he celebrated Mass in a small thatched mud hut in Sunkery, and so an altar was raised once more in the desolate mission. It is worthy of remark that the mission of Sunkery was founded by Father John Baptist of St. Teresa, a

Genoese Carmelite, and it was restored by another of the same Order. It was then finished in April, and was now restored in April. It was then founded by the assistance of the English, the masters of the garden *Totti*, and it was now restored by the English become masters of the whole territory. Finally, it was founded when the Portuguese persecuted the Carmelite missionaries, and it was restored when the Portuguese offered so much opposition to the Carmelite Father Francis Xavier.

The Vicar Apostolic of Bombay and Father Francis both petitioned the Governor of Goa to restore the mission property kept in Anjediva, but to no avail. Mr. Read then wrote to the Captain of Anjediva for the restoration of the articles in question. The latter reported to the Governor of Goa, who at once ordered the Captain to hand them over to Father Francis, and wrote to the Vicar Apostolic to inform him of what had been done. On May 30, 1801, all the articles in deposit with Father Mendes came into the hands of Father Francis. On the 8th of September following the first stone was laid of a new church to be dedicated to the Blessed Virgin Mary under the title of her Immaculate Conception. The site of the new church was near the ruins of the old church which had been destroyed during the Captivity, but on higher ground because of the great dampness during the monsoon rains. On May 22, 1803, Father Francis solemnly opened and blessed the new edifice. The ground occupied by the old church was converted into a

cemetery, because the former one had been desecrated by the burial of a Protestant German belonging to the factory. In 1804 Father Francis bought a piece of waste land from the Government. upon which he built some huts for poor Christians. About four years later he was prosecuted by Vittal Shenoy, the adopted son of Babu Shenoy to whom the English of the Factory had given the original deed of grant, because he made use of the stones of the abandoned German factory to build his church without obtaining permission. The case was settled in favour of Father Francis on April 19, 1809. This same year being the centenary of the foundation of the mission the event was celebrated with a great deal of solemnity and a great concourse of people. In August 1812 Father Francis began to receive a monthly pension of Rs. 35 which Mr. Read obtained for him from the Madras Government. This was paid till September 1821, when the Hon'ble Mr. Thomas Harris, Collector from 1816-1822, had it increased to a life pension of Rs. 50. Mr. Harris also procured exemption from taxes for the Sunkery church landed property, and in 1820 a grant of Rs. 1,000 from the Madras Government for the repair of the church. In 1816 Father Francis built a new house, as the old one was not large enough. This house was further enlarged in 1821 when Archbishop Galdino fled from Goa to Sunkery, where he remained till October 19, 1823. This was on account of the military rebellion that broke out on September 16th of that year, which deposed and imprisoned the

Viceroy Dom Diogo de Souza, and upturned the Government. In 1827, after several days of violent storm, the roof of the church fell but no one was injured. Mr. John Babington the Collector procured Rs. 800 from the Madras Government for the repair of the damage.

We have seen in the account of the mission of Coorg that Father Francis was sent to that country as Visitor by the Vicar Apostolic of Bombay in 1803 (other accounts say in 1805). In 1816 he went to Malabar to settle some differences that had arisen there among the Carmelites. On July 7th of the same year Bishop Raymond, Vicar Apostolic of Verapoly, died and Father Francis was appointed his successor by Brief from Rome. He declined the proffered dignity, and Father Myles Prendergast, an Irish Carmelite, was appointed instead. In 1831 Pope Gregory XVI. obliged him to accept the mitre and become Vicar Apostolic of Verapoly. The consecration of the new Bishop took place in Bombay on December 14th, on which occasion the Madras Government increased his pension to Rs. 70 a month. In 1840 he was elevated to the higher dignity of Archbishop of Sardis, for some particular reasons connected with the ancient establishment of Christianity in Cranganore. His long and laborious career came to an end on Saturday, December 7, 1844, in Verapoly.

Bishop Francis Xavier left behind him a History of the Old Testament printed at the Royal Press in Lisbon, a learned treatise on the Indian Calendar printed in Italy, a Konkani-Italian and a Portuguese-Konkani Dictionary, a Konkani Grammar, a Latin History of the Canara Mission, and some minor works. During his thirty-one years in the Sunkery Mission he baptised 341 children and 9 infidels, blessed 126 marriages, and gave Christian burial to 204 persons.

CHAPTER V.

CANARA UNDER VICARS APOSTOLIC, 1837-86.

27. The Goanese Schism* of 1837 was the occasion of the separation The Goanese Schism. of Canara from Goanese jurisdiction. It was the cause of untold evils all over the District on account of the way it broke up parishes, villages, and even families into factions, causing incalculable ruin to souls wherever it spread. The origin of this unfortunate Schism was the Portuguese Padroado or Patronage, whereby the Holv See granted to the Crown of Portugal, then the paramount power in the East, a monopoly of the patronage of the missions in the Indies. This Padroado granted the Most Faithful King a voice in the founding of new bishoprics, and the right to present candidates for ecclesiastical dignities and

^{*}The word "schism" throughout this chapter is used in a broad sense for "misunderstandings and disturbances," as they are termed in the Concordat of February 21, 1857 and in the Brief Ad reparanda damna of March 12, 1861, which were designed to put an end to them. Neither of these documents uses the word "schism."

benefices. Moreover, no missionary was allowed to embark for the Indies without the Royal licence. which was granted to those only who declared themselves subjects of Portugal and sailed in a Portuguese vessel. The granting of these extensive privileges was fully warranted in the sixteenth century, when the Church in the East needed a powerful protector against the attacks of pagans and heretics, and the Crown of Portugal was both able and willing to further missionary enterprise. By a Concordat with the Holy See the Most Faithful King bound himself to protect the Catholic religion and strive to propagate it, to provide revenues for Bishops, their Chapters and Seminaries, and to present worthy candidates for ecclesiastical preferment. It must be confessed that very soon the Holy See had reason to regret having made these concessions to the Crown of Portugal, which never met its obligations very faithfully. The See of Goa was founded in 1534 and was raised to Metropolitan rank in 1557, receiving as suffragans as time went on the Bishophrics of Cochin in 1557, of Malacca in 1558, of Cranganore in 1600, and of Mylapore in 1606. With the exception of Goa none of them received any subsidy for their Chapters or Seminaries, and some Sees were left vacant a length of time for want of funds. The See of Malacca was very unfortunate in this respect. With the dawn of the seventeenth century Portugal began to lose her prestige in the East and it soon became apparent that the terms of the Concordat could be no longer observed. The Dutch began by utterly refusing to tolerate a Portuguese priest within the Dutch territories and spheres of influence in India. The Propaganda was therefore constrained to send to India Vicars Apostolic and missionaries of nationalities other than Portuguese. The King of Portugal resented this and even disputed the power of the Pope to derogate from the Concordat. The dispute began when the first Carmelite missionaries arrived on this coast, and lasted more than two hundred years with immense damage to the interests of the Church in India. It was gradually settled by new Concordats and the establishment of the Hierarchy in 1886. The Padroado, then, was the remote cause, the fount and origin of the Goanese Schism. The immediate cause was the state of political turmoil existing in Portugal.

The kingdom of Portugal was distracted for years by two rival parties, one siding with Dom Miguel and the other with Dom Pedro, regent for Queen Doña Maria da Gloria II. In 1832 Pope Gregory XVI. appointed to Sees in India some Bishops who were partisans of Dom Miguel. This brought a protest from Dom Pedro, who in the Queen's name nominated, September 20, 1836, Antonio Feliciano de Santa Rita Carvalho as Archbishop-elect of Goa, the See having been vacant since 1831. Carvalho proceeded to Goa, without any authorisation from the Holy Father, and took possession of the See on December 2nd,

being acknowledged by the Chapter as Archbishopelect and Vicar-Capitular. The Christians of Canara acknowledged him also as their lawful Bishop, but having been informed by Bishop Fortini, Coadjutor to the Vicar Apostolic of Bombay, of the illegality of his election, they withdrew their adherence and compelled the two priests of Mangalore, who were not willing to reject Carvalho, to do the same. Great confusion and excitement arose among the Christians over this affair. Appeals were directed one after the other to the Vicars Apostolic for guidance, and the counsel received was to submit to the nearest Vicar Apostolic until the Holy See should order what was to be done, or matters should be satisfactorily settled in Goa. The Christians of Canara accordingly determined to put themselves under Monsignor Francis Xavier, Vicar Apostolic of Verapoly, but not without first making overtures to the Archbishop to set himself right with the Holy See. Carvalho having indignantly rejected their proposals, the following parishes transferred their adherence to Verapoly:-Rosario and Milagres of Mangalore, Kumbla, Ullal (in part), Omzoor, Bantwal, Agrar, Mogarnada, Bidrem, Kirem, Mulki, Pejar (in part), Karkal, Coondapoor, Gangoli, and Sunkery. The following parishes, however, either wholly or in part clung to Goa: - Sirva, Milagres of Kallianpur, Udyawar, Barkur, Honore, Kumpta, Chandor, Ankola, Benighen, Soudien, Chatakol, and Fajir. Thus sides were taken and schism established all through Canara.

Not all the parishes are named here, because records are wanting to show how they sided. The Verapoly Catholics in the course of time established churches of their own at Urwa, Bojape, Calvar (near Pejar), Gazni, Sirva (St. Francis Xavier's), Bidrem, Gaddai, Borimar, Puttur, Kallianpur (Rosario), Honore, Sadashigarh, and Karwar. In Mangalore Father Avellino J. Fernandez fought the good fight singlehanded for three years, but before he completed his course he fell away and became a rock of scandal to the faithful for whom he had laboured so well. He had to leave Mangalore for Goa, where it is said he repented before dying. In November 1838 Pope Gregory XVI. authorised by rescript the Vicar Apostolic of Verapoly to exercise jurisdiction over Canara. This was a great comfort to the Catholics, who about the same time were in danger from two emissaries sent by Carvalho to draw them into the schism and to create discord among them. Not succeeding in this, the Goanese Prelate appealed to the secular arm and as acting Governor strove through the intermedium of the Collector to gain his end, but the Collector answered ascribing all the trouble to himself and his agents. Carvalho died, it is said by poison and without the Sacraments, on February 1, 1839, without having been consecrated. The Chapter then proceeded to the election of a Vicar-Capitular, which resulted, after a good deal of dissension, in the appointment of Antony John d'Athaide, October 6, 1839, who governed till March 7, 1844.

28. To put an end to the unhappy state of affairs that existed in Canara, the people of Mangalore sent a petition to the Holy See in

1840 to have the District erected into a separate Vicariate Apostolic. This movement was headed by Father Joachim Pius Noronha and Messrs. John Joseph Saldanha, Sub-Judge of Sirsi; Nicholas John Saldanha, Munsif of Mangalore, and Joachim Joseph Fernandes, Head Sheristedar of the Collector's Office. It seems that they were encouraged to take this step by Bishop Daniel O'Connor, Vicar Apostolic of Madras, who visited Mangalore in that vear and advised the people to ask for a Britishborn Vicar Apostolic independent of Verapoly. They had before them the examples of Vicariates erected in Madras in 1832, Bengal in 1834, and Ceylon in 1836, all erected without the consent of the Crown of Portugal. In 1844 Cardinal Franzoni, Prefect of the Propaganda, answered in a letter to the Catholics of Mangalore that, though it was the ardent desire of the Holy See to comply with their request, there was an obstacle in the way, upon the removal of which the Pope would grant their petition. It seems that the obstacle here alluded to was the opposition of the Carmelites, who were against having a new Vicariate, perhaps belonging to another Order, wedged in between their two Vicariates of Bombay and Verapoly. That the Holy See was fully inclined to accede to the request made by the people of Mangalore appears

from the fact that the Right Reverend Dr. Hynes, a Capuchin who was Bishop first of Zante and Cephalonia and afterwards transferred to British Guiana, was appointed Vicar Apostolic in 1841, which appointment was countermanded on account of the objections raised by the Carmelites.

29. Meanwhile the Schism was doing its evil work, in spite of the action Progress of the Schism. taken by Pope Gregory XVI., which should have put an end to it had not the malice of men circumvented his beneficent designs. On April 24, 1838, the Pontiff, by his Bull Multa præclare, practically abolished the Sees of Cranganore, Cochin, Mylapore, and Malacca and united them to the Vicariates Apostolic recently established by him. This was the signal for a furious outbreak on the part of the Portuguese clergy, who had the boldness to assert, among other things, that the Bull had been fabricated by the Vicars Apostolic at Malta. The calumnies uttered against the Vicars Apostolic strengthened the schismatic Catholics in their opposition, and considerable harm was done by one Neves, the Dominican ex-Bishop of Cochin, who went about proclaiming that the Pope had issued his orders simply for political reasons, that the Bull was subreptitious, that two Portuguese Bishops were already on their way to India, and other fictions of the kind. As all these allegations did not produce the fruit he intended, it is said that he gained over to his cause the Dewan of Travancore with a bribe of Rs. 5,000, who gave orders that all

should submit to Neves. The British Resident, correctly informed by the Catholics, now intervened and prevented the Dewan from enforcing his commands. There came, however, from Europe a Goanese ex-Franciscan (Reformed) named Joachim de Santa Rita Botelho, appointed Bishop-elect of Cochin by the Queen of Portugal despite the Pope's Bull of 1838. He never took possession of the See but died Vicar-Capitular of Goa in 1859 without episcopal consecration. It was during this time that the famous distinction between Pope and Propaganda, so much abused during these unbecoming disputes, was first paraded. At last, tired of so many troubles, the Queen proposed Jose Maria da Silva Torres as Archbishop of Goa, and Pope Gregory XVI. confirmed him in the Metropolitan See of Goa on June 19, 1843, by letters patent in the same form as that used in favour of his predecessors, but by a Brief of July 8th restricted the exercise of his jurisdiction to Portuguese territory. The Archbishop was consecrated with great pomp in Lisbon on October 8, 1843, by the Papal Nuncio Monsignor Capuccini. On the 8th of November he embarked at Lisbon and travelled to India by the new overland route through Egypt and Red Sea, being the first Archbishop of Goa to travel by that route. He was installed in Goa on March 7, 1844, and immediately proclaimed himself a staunch supporter of the disputed claims of the Padroado, asserting that he had jurisdiction over all India quite as much as his predecessors and denying the receipt of the Brief. The upshot of this was that many priests of Canara, which was no longer under Goanese jurisdiction, submitted to him. Their flocks, however, did not follow them, but built for themselves chapels where they performed their religious duties the best they could. Negotiations were opened between Pope Pius IX. and the Crown of Portugal, which resulted in a Royal decree being issued on November 20, 1848, nominating Archbishop da Silva Torres Coadjutor with right of succession to the Archbishopric of Braga, the second ecclesiastical dignity in the kingdom. In the Consistory of December 22nd following, the Pope translated him to the Archbishopric of Palmyra, i. p. i., but confirmation in the coadjutorship was withheld till he should make amends for his opposition to the Indian Vicars Apostolic. The Archbishop resigned the government of the See of Goa on March 26, 1849, into the hands of Joachim de Santa Rita Botelho as Governor of the Archdiocese, and proceeded by the overland route to Lisbon, where high honours were bestowed upon him by the Queen. Among other dignities he was made Commissary of the Bulla Cruciata, but it was not till the Consistory of February 17, 1851, that he was confirmed by the Pope as coadjutor to the Archbishop of Braga. He did not succeed to the Archbishophric, for he died before his chief in November 1854, in the fifty-fifth year of his age and his twelfth in the episcopacy.

The Schism in Canara meanwhile held its evil

course, its protagonists being the six Goanese Vicars Eusebius Antony Barracho of Pejar, Feliciano de Silva of Bantwal, Isaias Damian de Souza of Agrar, Jacob Furtado of Mogarnad, Manuel Salvador de Costa of Bidrem, and Eleutherius Mark da Costa of Kirem, all of whom had reverted to Goanese jurisdiction on the appointment of Archbishop da Silva Torres. After the death of Father de Silva Bantwal submitted to the Vicar Apostolic. Father Barracho, the leader of the rebels, was decorated by the King of Portugal for his services in a bad cause. He died in Mangalore in 1870, when he was on the point of leaving for Goa. According to the testimony of a respectable Goanese priest he repented before death. However that may be, he did not receive Christian burial in Mangalore but was brought by boat to Pejar, where at first they declined to bury him in consecrated ground, but finally consented and buried him with the usual ceremonies. Besides Father Avellino Fernandez, alfeady mentioned, the following priests were the leaders of the adherents of the Vicar Apostolic of Verapoly: - Father Leao Dias, who was appointed Delegate of the Mission of Canara by the Vicar Apostolic. He died on November 21, 1843, and was succeeded by Father Vincent Marian Barreto, a good Goanese Canon who refused to acknowledge Archbishop-elect Carvalho and came to Canara in 1838, where he used his influence to withdraw the people from Goanese jurisdiction. After a short time he resigned his charge as Delegate and died at

Codialbail on August 3, 1847, in the forty-seventh year of his age. Father Augustine Gonsalves dos Chagos e Doris, the successor to Father Barreto, handed over the Mission to Monsignor Bernardin in 1845 and laboured in Canara till his death at Karkal on January 23, 1868.

30. The Vicar Apostolic of Verapoly now determined to make a new effort to quell the schis-

Two Commissaries from Verapoly come to Canara.

matics and check the Goanese ascendancy. For this purpose he deputed his

Coadjutor, Bishop Louis of St. Teresa (Martini), as his Commissary to visit Canara. The Bishop arrived in Mangalore on August 28, 1844, and immediately excommunicated the principal defenders of the Padroado and was excommunicated in turn by Father J. Francis Barreto, Vicar of Sirva, under orders from the Archbishop of Goa. Nothing daunted by this harmless thunderbolt, the Commissary determined to employ vigorous measures against the leaders of the revolt. Accordingly, on September 22nd, he set out for Pejar in company with Father V. M. Barreto, Father Gonsalves, Deacon (afterwards Father) M. S. Vas, and some people from Mangalore, to take possession of the church. This proved a more difficult enterprise than he had calculated, for he found the place held by a strong force of men armed with clubs under the leadership of Father Barracho. Supported by Mr. Seshagiri, Assistant Superintendent of Police, the Bishop tried to force his way into the church, but was successfully repulsed by Father Barracho's club-men, who mustered, it is said, eight hundred strong. Mr. Robinson, the Assistant Magistrate, then came forward and summoned the rebels to open the church. No heed being given to this, the forces of law and order camped under the walls of the church for the night, and when morning broke Father Barracho came out and entered a protest against the action of the Commissary. The Bishop thereupon withdrew to Mangalore, where he remained comparatively inactive till his return to Verapoly at the end of March in the following year. On December 7th he became Vicar Apostolic of Verapoly on the demise of Bishop Francis Xavier Some months before his departure of St. Anne. a new Commissary arrived in the person of Monsignor Bernardin of St. Agnes, a Neapolitan Carmelite who had been Delegate Apostolic in South Travancore under the Vicar Apostolic of Verapoly.

Bishop Bernardin of St. Agnes, Pro-Vicar of Wishes of the Catholics of Canara, 1845-52.

Canara and erected the District into a new Vicariate with jurisdiction over North Malabar as far as the Ponani river, Coorg, and that portion of the Nagar Division which lies west of the Tungabadra river. On the death, however, of Father Joseph M. Nunes, Vicar of the Church of St. Anne, Virarajenderpett, at the beginning of 1850, the Nagar Division and Coorg were made over to the Mysore Mission under the

care of the Fathers of the Society of Foreign Missions, Paris. On May 12, 1845, Monsignor Bernardin was appointed Coadjutor to the Vicar Apostolic of Verapoly and Pro-Vicar Apostolic of Mangalore, as the establishment of the new Vicariate was not a definitive measure. He was consecrated at Verapoly on the 5th of October by Bishop Louis of St. Teresa, assisted by Father Bernardin of St. Teresa and Father Peter Paul of the Holy Family, Rector of the Cochin Seminary. The new Bishop arrived in the roads of Mangalore on the evening of Saturday, November 8th, in company with Messrs. Peter V. Coelho, Clement Vas, Francis M. Mascarenhas, Lawrence Adrian Coelho, Leo Tellis, and Ignatius Brito, members of the deputation sent to Verapoly by the Catholics of Mangalore to assist at the consecration. On the following morning he was received at the Bunder with great solemnity and conducted to the church of Our Lady of the Rosary, where a Pontifical High Mass was celebrated, after which an address was presented by the Catholic community.

Prior to his departure for Verapoly Monsignor Bernardin addressed the following letter, dated August 17th, to Archbishop da Silva Torres of Goa:-"I have the honour to send to Your Excellency this my first letter as the forerunner of many future communications, for since the Holy See has been pleased to appoint me Prelate and Pastor in the neighbourhood of Your Excellency's Diocese, I desire to live in good harmony and friendly correspondence with Your Excellency. I offer myself to you and hold myself entirely at your service, confiding in your goodness that you will receive this letter with a mind free from preoccupation. My object in writing is no other than to communicate to Your Excellency the new arrangements made by the Apostolic See regarding the better regulation of the Indian Vicariates, over which Your Excellency claims Metropolitan, nay even Diocesan jurisdiction. If the well-known Brief Multa Praeclare and other successive Apostolic Decrees, if the Briefs which His Holiness time and again addressed to Your Excellency, declaring to you that you have no authority over the places and peoples confided to the Vicars Apostolic, have been insufficient to disabuse and convince Your Excellency and make you lay aside such pretensions, I trust that the new arrangements from Rome, whereof I am going to speak, may completely convince Your Excellency. Omitting what concerns other Vicariates I come to that relating to the Vicariate of Malabar. The Sacred Congregation, in a general session held on February 17th of the present year, thought fit to divide the extensive Vicariate into three parts, viz., that of Quilon, that of Verapoly, and that of Mangalore, so that the first, reaching from Cape Comorin to Paracaud, is bounded on the east by the Ghauts and on the west by the sea; the second, that of Verapoly, is bounded on the east by the Ghauts and on the west by the sea, by the mission of Quilon on the south, and by that of Mangalore

on the north. To this latter, reaching from the Ponany to the boundary of the Goa Diocese, was assigned all the territory between the Ghauts and the sea above Verapoly, the Civil Collectorate of Canara as far as Seevashwar, and that part of Mysore which is separated from the west of that state by the Toongabudra river.

"For the government of the Mission of Quilon, by order of the said Holy See, one of the missionaries subject to the Vicar Apostolic of Verapoly, Father Bernardin of St. Teresa, has been appointed by His Lordship with the title of Pro-Vicar Apostolic, for the time being without episcopal character. But as regards the Mission of Mangalore, His Holiness has been pleased to constitute me Bishop of Tanen and Coadjutor Vicar Apostolic of Malabar to govern the said mission bounded as above. In view of all the foregoing and further instructions communicated in the letter of the Sacred Congregation of May 12th, which accompanied the Papal Briefs of my promotion and appointment, Your Most Reverend Excellency will easily see what right or pretension you can have over the above mentioned three missions of the Malabar Vicariate, and what steps you are bound to take to the end that all men who glory in the name of Roman Catholic may acknowledge and obey the jurisdiction which the Sovereign Pontiff of Rome holds over the whole Catholic world. The same Vicar of Christ who constituted Your Excellency Archbishop of Goa, has likewise constituted me the only immediate

Prelate of Canara and of the Mission of Mangalore, in which, as there are some recalcitrant Goanese priests exercising ecclesiastical faculties without my permission and authority, I confide in Your Excellency's exalted wisdom, prudence and zeal for peace and the salvation of souls, that you be pleased to command the said recalcitrant Goanese priests either to recognize and obey me as the one lawful Prelate and Pastor of this Mission, without faculties from whom they cannot exercise any religious act, or, if unwilling to do this, to return forthwith to Goa.

"As Your Excellency is one of the chief Prelates of the Ecclesiastical Hierarchy, I have no doubt you will perform this act of justice and religion, which will merit for you esteem and praise before both God and men; for by one simple command you will secure the cessation of all disturbance and dissension among those who profess the same Faith, prevent the nullity of many Sacraments administered by priests without jurisdiction and save many souls from the way of perdition.

"Confiding in your goodness and in the justice of my plea, I await a kind and friendly reply. Meanwhile I have the honour to be, with all sincerity, profound veneration and respect, Your Most Reverend Excellency's most humble and obedient servant, Fr. Bernardin of St. Agnes, Bishop-Elect and Coadjutor."

The Archbishop neither answered this letter nor acknowledged its receipt. Had he vouchsafed a reply, it would in all probability have been in similar

terms to those employed a year earlier when Mr. John Joseph Saldanha, Sub-Judge of Sirsi, on behalf of himself and his co-religionists, addressed him a letter, dated October 6th, requesting him not to trouble the people of Canara who were under the jurisdiction of Verapoly. The Archbishop, through his secretary, Fr. J. A. D'Rozario, replied on the 18th of the same month, and the following sentences from his letter show the position he took in defence of the Padroado: - "His Excellency can admit no other law for his jurisdiction save the Bulls wherewith His Holiness confirmed him. This new castle raised by the imposture and ambition of the Propagandists on the basis of a Brief contrary to the Bulls falls to the ground, since the Holy Father is still to be considered as a man who is guided by good sense or some principles of Gospel morality. This has been satisfactorily proved by the publications which have been printed and continue to be printed here. I have the honour to send you some of them that you may set your conscience to rights and free yourself once for all from the bad faith of the Propagandists I will say no more for the present. The sanctity of the Sovereign Pontiff and the justice of the British Government will put an end to the evils and the violence in that part of the Diocese of Goa."

As may be easily imagined, this answer did not satisfy Mr. Saldanha, who, on the 6th of February following, forwarded to Goa a long and scathing arraignment of the Archbishop and his claims. This

Mr. Saldanha seems to have been the leader of the Catholic community at the time. It was to him that Cardinal Franzoni, in 1844, addressed a letter in Italian in reply to the petition of the Catholics of Canara for a separate Vicariate Apostolic.

Between 1845 and 1848, a bungalow in the compound where St. Ann's Convent now is, which was occupied at the time by Mr. Evans, Civil Surgeon, was bought for Rs. 4,000 and handed over to the Bishop, who forthwith moved into his new residence. The people were eager to erect a cathedral and provide a new cemetery with a chapel in it, but the Bishop's first care was for a new Seminary, which he opened in his own residence and confided to the direction of Fathers Casimir Salvador Serrão and Victorin Lobo of Verapoly. From accounts it appears that Father Pius Noronha had opened a Seminary at Monte Mariano about the year 1843, which was moved to Milagres in 1845 and united with a small Seminary existing there. Father Serrão afterwards became chaplain of Codialbail Chapel, where he died in 1862. He was succeeded as Superior of the Seminary by Father Louis of St. Dominic (Luigi della Vedova), a Carmelite from Venice.

Bishop Bernardin issued a Pastoral Letter in which he prescribed the Carmelite Calendar for the priests of the Vicariate, and arranged the holydays of obligation and the days of fasting and abstinence according to the usage which prevailed in Goa up to 1888. In 1849 he opened an English School in Mangalore, which he entrusted to the care of

Mr. John Edward Fitzgerald, an Irishman, and Monsieur Dupret, a Frenchman. In the following year, on April 16th, Rosario Church was raised to the rank of a Cathedral. As the Goanese priests refused all these years to acknowledge his jurisdiction, Bishop Bernardin was compelled, as a last resource, to formally excommunicate them. In 1852 his health was so unsatisfactory that he left Mangalore for Rome, where he was appointed Vicar Apostolic of Quilon, but died in the Eternal City in the following year, on Saturday, March 13th, and was buried in the Carmelite Convent of Our Lady of Victory on Monte Cavallo.

32. After the departure of Bishop Bernardin the
Vicariate was administered
Bishop Michael, Vicar
Apostolic, 1853-70.

Bishop Bishop Bernardin the
Vicariate was administered
by Father Louis of St.

Dominic as Delegate Apos-

tolic. During his year of office he divided the Seminary into two sections, one of which was placed at Sunkery under Father Cyril of St. Teresa, and the other in a new building at Jeppu under Father John Colombino (Luigi Lenzi). On March 15, 1853, Canara was separated by the Holy See entirely and definitively from Verapoly, and the Carmelite Father Michael Antony of St. Luis Gonzaga, Vicar General to the Vicar Apostolic of Bombay, was appointed Vicar Apostolic of Mangalore. He was consecrated Bishop in Bombay on Whitsunday, May 15th, by Bishop Anastasius Hartmann, O. D. C., Vicar Apostolic of Patna, then acting as Administrator Apostolic of Bombay and

Poona. The sermon on the occasion was preached by Father Maurice, O. D. C., Chaplain of Fort Chapel. The new Bishop left Bombay on Monday, August 22nd, landed in Mangalore on Saturday morning, September 3rd, and was received at the Cathedral the following day. Bishop Michael belonged to the old and respectable family of the Anfossi of San Remo, which town has of late years become one of the most famous winter-resorts of the Italian Riviera. His long incumbency of seventeen years was marked with crosses and tribulations from beginning to end.

33. The first care of Bishop Michael was to provide proper schools for

The Milagres Anglo-Vernacular School.

the better education of the youth of Mangalore, those

that had existed hitherto having proved quite inadequate. Several meetings were accordingly held, the result of which was that on June 10, 1856, the Bishop, Peter V. Coelho and Peter Vas signed an agreement to provide a fund for the maintenance of an Anglo-Vernacular or General Catholic School for Mangalore. The Bishop engaged himself for Rs. 4,000, while the Catholic community was pledged to contribute Rs. 5,126, of which sum Messrs. Coelho and Vas stood security for Rs. 2,000 and Mr. J. B. Noronha for Rs. 1,126. The remaining Rs. 2,000 collected by Messrs. Coelho and Vas was to be invested in lands or lent out at interest by the School Committee. The Bishop and the abovementioned gentlemen bound themselves to stand

responsible for the several sums, to pay the monthly interest of the same at not less than eight per cent., and to discharge the respective sums for which they had gone security within three years. This was all very well on paper, but on January 6th of the following year we find Messrs. Coelho and Vas writing to the Bishop to know whether he meant to support the school any longer, and requesting him to pay the interest of his Rs. 4,000 to enable them to pay the schoolmaster, Mr. J. E. Fitzgerald, whose salary had not been paid since October. During the previous months the Bishop had been paying independently over Rs. 50 a month from the Mission funds. He was requested now either to continue his subsidy or to return the money and deed of Rs. 4,000, then in possession of Father Andrew as superintendent of the school, in order that other means might be devised for the permanent maintenance of the school and for obtaining a Government grant. On April 6th another letter was addressed to the Bishop complaining that he had still withheld his subscription and had not permitted Father Andrew to act as superintendent of the school. From a subsequent letter of the 24th of the same month it appears that Father Andrew had not put his foot in the school for the previous seven months. Matters became more complicated a little later when a girls' school was opened in the compound of Milagres Church on May 24th. A few weeks after, on the 12th of June, Father Augustine Gonsalves, Vicar of Milagres, forwarded to the School Committee an order from the Bishop to close the school at once, with a threat of excommunication if this was not done by the following day. The school was accordingly closed and its twenty-six pupils sent to their homes—a rather severe check to the first attempt at female education in South Canara.

This school, it should be observed, had been opened without the Bishop's consent, but it evidently had some kind of countenance from Father Andrew and Father Gonsalves, both of whom visited it frequently during its brief existence. A difficulty arose in finding a qualified Catholic schoolmistress, so for want of a better a Hindu Brahman neophyte was engaged. Mr. A. J. Saldanha undertook the chief superintendence of the school, which was just at the gate of his compound, and a Catholic widow of high respectability and with a tolerable knowledge of Canarese, at the request of the Committee, lent her services gratis to keep watch and ward over the school during class hours. The Canarese school books used were those approved by Bishop Charbonneau, Vicar Apostolic of Bangalore. Notwithstanding all this the Bishop would have none of it. It seems that he took exception to the employment of a Hindu schoolmistress to teach Catholic children, for we find that the Committee a little later on found a Catholic mistress to teach Canarese in her stead, but she had to be retained for her accomplishments of knitting and needlework, which seem to have been lost arts among the grandmothers of the present generation. The school was reopened after a time, for we find that an application was made on May 12, 1859, to Father Andrew for some of the newly arrived Brothers and Nuns to take charge of the Milagres Anglo-Vernacular Boys' and Girls' School.

The reason assigned for the Bishop's withdrawal of his allowance for the Boys' School was because the Committee had appointed masters without consulting him. This happened when Father Andrew, its superintendent and headmaster, had been withdrawn and sent to Malabar, and another master had resigned to take employment in the public service. It soon became urgently necessary to fill their places, since an official notification had been published that the Right Honourable Lord Harris, Governor of the Presidency, was about to visit Mangalore and would inspect the various institutions. The Committee professed their willingness to dismiss the teachers they had engaged, provided the Bishop would procure new ones, but the irritating letters they had addressed to him had done their work and he was no longer in a mood to come to terms with them. From what we know of him the Bishop was a man of strong character who could ill brook opposition from or self-assertion in those who should be subordinate to him. His spirit of independence manifested itself when the Government allotted Rs. 65 a month for the Boys' School and Rs. 8-5-4 for the Girls', which he was for rejecting, perhaps to be free from

the control exercised by the Educational Department over aided institutions. The schools continued in existence under the management of the Committee till the withdrawal of the Government grant at the beginning of 1868. Only one other notable incident we find recorded in its history and that in a letter or memorial to Monsignor Bonnand, Visitor General of India, on May 29, 1860, in which the Committee complained that the Bishop had forbidden the Sacraments to its teachers and pupils, a hundred and fifty in all, for using "prohibited books." It seems that he took exception chiefly to a Canarese geography on account of some objectionable passages it contained, a very common fault with books of the kind written by non-Catholics. The Committee defended themselves by maintaining that the offensive passages had been duly expurgated, that it had been in use already for three years in the school, and that it was also in use in the Catholic School of Honore. That the Bishop should now lay teachers and pupils under censure they ascribed to his opposition to the school from the outset, which led him to seize upon every opportunity to upset it.

34. When Bishop Michael first broke with the
Committee of the Milagres
School he determined to
commit the education of the

youth of Mangalore to religious. For this end he sent his Vicar General, Father Andrew, to France to secure the services of the Brothers of the Christian

Schools.* Father Andrew left Mangalore on September 27, 1857, and returned on March 13, 1859, bringing with him the two Carmelite Fathers John Louis of the Holy Family and Athanasius Mary of Jesus, and the Brothers John Nepomucene, Refeire, Pastoris, and Berchmans, of the Institute of St. John de la Salle. Soon after their arrival the Brothers opened St. Mary's English School in temporary quarters at the Cathedral, where the Bishop began a building specially designed for the purpose. Immediately an outcry was raised against this, on the ground that the place was not sufficiently central, and the Bishop was petitioned on August 31, 1860, to stop the building, pending an appeal to the Holy See. The Brothers themselves were in favour of building the school in a more central place, but the Bishop, for one reason or another, insisted on having it near the Cathedral. In the course of time branch schools were opened by the Brothers at Cannanore, Tellicherry, Mahé, and Calicut; but there was always a certain amount of friction between them and the Bishop, which in the end led to the closing of the school at the Cathedral on April 7, 1868, and the leaving of the Mangalore Brothers for Colombo on the 18th of the same

^{*}Father Andrew of Jesus and Mary, to give him his full name, was a Carmelite and had formerly belonged to the Bombay Mission. He is justly regarded as the pioneer of modern Catholic education in Mangalore, and it was to perpetuate his memory as such that Mr. Manuel Lobo presented in 1890 Rs. 250 to St. Aloysius' College to found an annual Prize in his honour. He laboured zealously in the Mission till his death, September 26, 1860.

month. They abandoned Mahé later on, and then Cannanore in 1883, and Calicut in 1884, because of some regulations, especially as regards the inspection of their schools, which they considered adverse to their Rules.

Besides the Brothers, Father Andrew was commissioned by the Bishop to bring out with him from France a foundation of Sisters of St. Joseph of the Apparition to take charge of a girls' school. Four French nuns from the Dioceses of Lyons and Rodes and an English nun named Mackenzie from Malta arrived along with the Brothers and were lodged in the compound where the fine Convent of St. Ann's now stands. In addition to a small school they managed a large orphanage. After some time their house and chapel fell, fortunately without any casualties, and the community was removed to Jeppu. Branch convents were opened at Cannanore and Calicut, but as they could not rely on a regular supply of Sisters from Europe, they began to admit Native postulants into their Sisterhood. When Bishop Michael saw how well this experiment was succeeding he formed the design of establishing here congregations of Native Carmelite Friars and Nuns who should depend on him as their Superior. As the Nuns of St. Joseph soon realised that their existence here stood somewhat in the way of his carrying out this plan, and as their relations with him had not been at all times harmonious, they withdrew to Cannanore in 1868, and two years later their communities were broken up, a good many of them joining the Carmelite Tertiary Nuns, who were introduced about that time, and four leaving the Mission.

The first novices of the new Sisterhood founded by Bishop Michael were selected mostly from among the orphans and boarders under the charge of the Sisters of St. Joseph, and were lodged in a separate wing of the Seminary at Jeppu. Bishop himself resided in another wing and acted as the immediate Superior of both seminarists and nuns, to whom the church was common. laboured earnestly to form them in the habits of virtue proper of true Carmelites. In his goodness and simplicity he even went so far as to join them in the recitation of the Divine Office in the choir. So earnestly did they apply themselves to acquire the virtues of their state that the Bishop had to check rather than urge them on, especially in the practice of austerities. They were to be Carmelites of the First Order, but a modification of the Rule was made to enable them to occupy themselves in teaching school. For the rest they kept enclosure and the other observances of regular Carmelites. A branch convent was established after a time in Tellicherry, where it continued till the Carmelites of the Third Order came.

In like manner Bishop Michael established a monastery of Native Carmelite Friars at Jeppu. His idea was to have no priests in his Vicariate but Carmelites. Accordingly all the seminarists were called upon to take the usual vows of Carmelites

and live in community under the Bishop as their immediate Superior. It seems that all complied with the wish of the Bishop in this respect, except Father Martelli, who is at present (1902) a priest on the mission at Bunbury, Western Australia. These foundations were destined to be short-lived, for when Bishop Mary Ephrem succeeded Bishop Michael he promptly abolished them, many of the nuns becoming Tertiaries, while the priests assumed the status of secular clergy.

35. As may be gathered from the foregoing, the course of affairs did not run Two Visitors Apostolic come to Canara, 1858 and very smoothly in the Vicariate during Bishop Michael's incumbency. The points of disagreement were many and appeals to the Holy See not infrequent. In 1858, therefore, Pope Pius IX. appointed Bishop Charles Hyacinth of St. Elias (Emmanuel Valerga). Vicar Apostolic of Quilon, as Visitor Apostolic of the Canara Mission. The Visitor arrived in Mangalore in the same year, and after examining into the state of affairs made his report to the Propaganda. What the contents of this report were and what came to it, is not known. Very likely nothing satisfactory was concluded, for two years later, on May 15, 1860, another Visitor Apostolic, Monsignor Bonnand, Vicar Apostolic of Pondicherry, arrived in Mangalore. He was accompained by Monsignor Claud Mary de Pommier, afterwards Vicar Apostolic of Coimbatore, and Monsignor Laouënan, afterwards Archbishop of Pondicherry. On the very day of his arrival the Catholics of Mangalore presented him with a lengthy memorial, signed by one hundred and eighty of the principal members of the Catholic community, in which they laid before him the whole history of the Mission and rehearsed in feeling terms the long story of their grievances. As a remedy to their "Iliad of woes" they appealed to him to recommend to the Holy See the transfer of the Mission to the Society of Jesus, the chief motive of this appeal being that the Jesuits would supply their educational needs. Monsignor Bonnand left Mangalore on June 22nd, leaving behind him a memorial of twenty-two clauses for the guidance of the Vicar Apostolic.

The Goanese Schism, which had gained so much strength after the appointment of Archbishop da Silva Torres, little by little

lost its force. Here and there occasionally a little jet of flame showed that it was slowly burning itself out beneath its ashes. In 1858 some dissensions arose in Calicut between the parishioners and the Vicar, which became so aggravated that in 1860 several formally renounced their adherence to the Vicar Apostolic and put themselves again under Goa. A priest was brought down from Goa who was probably a fitting pastor for those misguided people, for he at least should have known that this was against all ecclesiastical procedure. A private house belonging to a Tiyan family of Madatel Kunhi Korn was converted into a conventicle and called

Santa Cruz from a stone cross which had stood there from time immemorial. This unhappy secession lasted for two years, when Father Mary Ephrem (afterwards Bishop) brought back the dissidents to obedience to their lawful pastor. In 1857 a Concordat between Pope Pius IX. and the King of Portugal regarding the Padroado put matters on a better footing. On March 5, 1863, a commission arrived in Mangalore to carry out its provisions in Canara. The Papal commissioners were Monsignor Salvadore Saba de Orsieri, Archbishop of Carthage, i. p. i., late General of the Capuchins; Monsignor (afterwards Cardinal) Henry Edward Howard as Secretary, Father Hvacinth de Penacherrada, a Spanish Capuchin, as interpreter; and Monsignor Claud Mary de Pommier. The Portuguese commissioners were Senhor Joachim Helionora Rivara, Secretary to the Viceroy of Goa; Senhor Bernard Joseph da Silveira, Secretary; and Senhor Augustus de Castillo, English interpreter. The boundaries between Goa and Canara were first settled, giving the whole of North Canara to the Vicariate of Mangalore, with the exception of certain parishes which were left under the jurisdiction of the Archbishop of Goa. In South Canara, Pejar, Kirem. Fajir, Mogarnad, Agrar, Udiawar, Sirva (N. S. de Salute), Barkur, Milagres of Kallianpur, and Hospet were also assigned to the Archbishop. This arrangement remained in force till February 16, 1887, when a new Concordat concluded between the Holy See and the Crown of Portugal on June

23, 1886, went into effect. On the 16th of March the commissioners left for Malabar, and a short time after Monsignor Saba died at Ootacamund, May 29, 1863.

37. On January 30, 1867, Mr. W. M. Cadell,

Collector and President of

Troubles in Milagres,
Mangalore, 1867-71.

Ordered the cemetery attached

to Milagres Church, Mangalore, to be closed from the 1st of April following. The Gurkars and Wardens petitioned the Collector against the closure on March 8th, and on June 4th they received answer that the cemetery might remain open on condition that it should be enlarged and that no grave should be reopened till ten years had elapsed. On October 5th of the same year the relict of Mr. Martin Basil Coelho, a warden of the church, died, and as she had expressed a desire to be buried with her husband, Mr. Peter Vas, a friend of the family, ordered the grave to be opened, and after that Father Alexander Dubois, Vicar of the church, was requested to perform the funeral service. On the following day, however, Father Alexander retired to his room after celebrating the Requiem Mass and refused to assist at the burial, on the ground that no permission had been asked or obtained for the reopening of the grave. The relatives of the deceased then took the matter into their own hands and conducted the interment without the assistance of a priest, Mr. F. Saldanha, Munsif of Puttur, reciting the prayers. Father Alexander in due course notified the Municipality of what had taken place, and on the 18th of November Messrs. P. Vas and P. Coelho were sentenced by Mr. Venkappa, Second Class Magistrate, to pay a fine of Rs. 30 each, and Jaki Fernandes, the gravedigger, to pay a fine of Rs. 10. Messrs. Vas and Coelho appealed first to Mr. H. S. Thomas, the Collector, and from him to the District Judge, the Honourable James Chisholm St. Clair, but both Collector and Judge confirmed the sentence passed by Mr. Venkappa. Years after Bishop Mary Ephrem refunded the Rs. 30 to Mr. Coelho, some said because he had been unjustly fined, while others maintained that it was for the sake of peace.

This incident may appear very trivial but it caused a great ferment among the people at the time and led to consequences which no one had anticipated. Several little side issues were tacked on to it and soon there were suits and countersuits, appeals to the Collector and the Bishop, seizures of keys and sealing of almirahs, and all the concomitants to be found when people are utterly at variance. Matters came to such a pass that the church was laid under interdict from Sunday, November 17th, till the 15th of December. An attempt was made to violate this interdict on November 19th by getting Father D'Silva, Vicar of St. John's Church, Madras, who had just arrived on his way to Goa, to celebrate Mass in the church, but he refused. On the eve of December 15th the opponents of Father Alexander were notified by the magistrate that they should not create any

trouble on the following day. According to what had been arranged, Father Alexander celebrated Mass at half-past nine, during which Mr. Narsing, Town Inspector of Police, and a posse of twelve constables mounted guard at the church.

Peace was restored for the time being, but the dissidents had taken a step during the term of the interdict which revived old troubles. The church wardens and some others sent a deputation to Senhor De Rivara, Secretary to the Governor General of Goa, with a memorial, dated December 4th, complaining of the bad state of affairs in the mission and requesting him to lay their case before Archbishop Amorim e Pessoa, to obtain from him some priests for Mangalore, and to submit their case to the Holy See and to the King of Portugal. The deputation returned on January 17th with Father Christovão de Nazareth, editor of the Oriente Catholico. This priest had the assurance to ask permission to celebrate Mass in Milagres on Sunday, January 19th, which Bishop Michael refused and had a notice published in the two parish churches warning the faithful against having anything to do with him. At the instance of the members of the deputation, the Archbishop wrote to Father Barracho enjoining him to render every lawful assistance to the Catholics of Mangalore. He also sent a letter to the same Father to be delivered to the Bishop and promised to have the state of affairs laid before the Pope through the Portuguese ambassador. Father Barracho charged his assistant Father Bar-

reto to deliver the letter, but the Bishop declined to receive it from him. On Sunday, March 27th, and again on April 4th, a decree issued by Bishop Michael against the Archbishop was published in the two parish churches. Just at this time two Goanese priests, Fathers Gracius and Rebello, arrived in Mangalore from Cochin on their way to Goa and were refused permission to celebrate Mass. The evil spirit animating the dissidents prompted them to make an attempt to seize the church of Milagres and make it over to the newcomers. Information having been given to Mr. Thomas on Good Friday, April 11th, that this design was to be carried out on the ensuing night of Holy Saturday, he forthwith commissioned Mr. Ball, the Deputy Collector, to take measures to frustrate it. When Mr. Ball reported that it was his presence there that prevented the seizure of the church, Mr. Thomas summoned two of the ringleaders before himself and bound them over to keep the peace. There was some trouble afterwards in court over this affair, and when Mr. Thomas saw how much bad blood had been created he recommended the Bishop to adopt a more conciliatory attitude towards the parties who held themselves aggrieved.

When the Archbishop of Goa heard what had taken place in Mangalore he appointed Father Euphemian Fidelis De Costa Vicar of the Goanese coppersmiths resident there. The appointment was published on April 30th, and the intruding pastor

Hospital was rented from Mr. Nicholas D'Souza and service was held there till April 1871, when the Goanese priest was transferred elsewhere and the coppersmiths reverted to their former jurisdiction. Bishop Michael had striven at the outset to put a check on him for invading his jurisdiction, but the law would not sustain him, so he had to let things run their course. It was during this time that, at the request of seven of the coppersmiths, Mr. Thomas granted the Goanese half an acre of land at Bijay for a cemetery out of four acres granted to Codialbail Chapel. The place now belongs to St. Francis Xavier's Church and cemetery.

38. Codialbail was at this time the part of
Mangalore where a considerable number of the most
affluent and influential of the

Catholic gentry resided. A small but decent chapel of ease had been built there for their convenience, and a regular chaplain ministered to their spiritual needs. During Father Serrão's incumbency the late Mr. Joseph J. Coelho, one of the wealthiest of the Catholic gentry, was prompted by the chaplain to build a more stately edifice. Having consulted the people of the locality he pulled down the old chapel and raised a new structure in 1857, at the cost, it is said, of Rs. 60,000. He furthermore promised a monthly stipend of Rs. 20 for the support of the chaplain in case that amount could not be realised from the contributions of the people. Father

Ladislaus Deslogues and Father Mary Ephrem Garrelon (afterwards Vicar Apostolic) were successively its chaplains. The people agreed among themselves to pay the monthly stipend, but, as frequently happens in such cases, there came to be arrears in the contributions after a time. Father Ladislaus thereupon published a notice in the chapel admonishing all to pay regularly, but as the delinquents did not take heed of this warning, the chaplain did not repeat it, but all of a sudden closed the chapel one Sunday. This came as a great surprise to the large majority who had been paying their contributions regularly, and when Mr. Joseph Coelho remonstrated with Father Ladislaus for taking this hasty step, the good man was obdurate. Mr. George Coelho then came forward and paid Rs. 40 out of his own pocket and the chapel was reopened after being closed for two or three weeks.

This little incident, unpleasant as it was, was soon overshadowed by troubles of a more serious character. As Mr. Joseph Coelho had either handed over, or promised to hand over, the chapel to the Bishop, the latter was speaking of it as his, whereas some people of Codialbail maintained that it was theirs. So long as this assertion of ownership was confined to words little harm was done, but one day when the Bishop returned to Codialbail he found that Mr. Joseph Coelho and his partisans had asserted their title to the chapel by closing its doors. The Bishop soon had the doors broken open, and when a company of police was called to the scene

one of the Bishop's adherents convinced the officer in charge that the Bishop had acted within his rights. The behaviour of Mr. Coelho at this juncture was unfortunate in another respect, for he had been recommended to Pope Pius IX. for a knighthood, and the coveted distinction was now withheld from him, and went instead to Mr. George Coelho, who in this affair had sided with the Bishop.

Later on as Father Ladislaus was again exercised over the lack of punctuality in the way the people paid their quota for the support of the chaplain, a fund of over one thousand rupees was raised to settle the matter for good. Each subscriber to this fund had the right of a grave for one burial in the chapel. In 1879 the chapel and house attached to it were made over to Monsignor Pagani, who took up his residence there on September 27th, and Father Ladislaus retired to Cordel, where he resided till the time of his death, November 21, 1888.

39. From the foregoing it is plain that there was a good deal of dissatisfac-

The transfer of the Mission to the Society of Jesus petitioned, 1858-69. Vicariate over the way things were going, and especially with the Bishop's administration. Despairing of redress under Carmelite regime, they began as far back as 1858 to petition the Holy See, through the Cardinal Prefect of the Propaganda, to have the Mission transferred to the Society of Jesus. Four times in 1858 and three times in 1859 they approached Cardinal Barnabò with petitions and memorials. No direct reply was

received to these representations, but it does not follow that they went unheeded. Rome moves slowly and orderly and does not pamper a hasty time. Two Visitors Apostolic, as we have seen, visited the Mission, one in 1858 and the other in 1860, and reports were no doubt forwarded by them to Rome. Ten years then passed away before the transfer of the Mission became once more a burning question. In 1869 a modern resource of civilization was had recourse to and we find that telegrams were sent to Pope Pius IX. in May, June (the 5th and oth), and in August. Monsignor George Talbot was twice appealed to in Rome in the same way, and Cardinal Antonelli once. On December 24th two Latin telegrams were forwarded to Rome, one to Cardinal Barnabò and the other to Monsignor Louis Stephen Charbonneaux, Vicar Apostolic of Mysore, who was then in the Eternal City. There were in all nine telegrams dispatched to Rome between April 23rd and December 24th, the charges for which, including prepaid answers, amounted to Rs. 364. Here in India the Rector of St. Joseph's College, Trichinopoly, was telegraphed to in August. The upshot of all these memorials and telegrams was that the Mission was soon after transferred. not to the Society of Jesus, but to the French Carmelites. The motives insisted on by the memorialists for the transfer were (1) the want of an institution for the higher education of the Catholic youth of the District, (2) the rigour of Bishop Michael's rule, (3) the neglect of religious

instruction and missions, and (4) the harsh treatment of the clergy by the Bishop.

40. By a Bull, dated January 3, 1870, the
Holy See, appointed Bishop
His life and character.

Mary Ephrem Vicar Apostolic of Canara and trans-

ferred the Mission to the French Carmelites. This action of the Holy See entailed the resignation of Bishop Michael, who bowed most humbly to the will of his ecclesiastical superiors and retired to the Seminary of Jeppu, where he gave himself up to a life of prayer and penance, passing almost the whole day at the foot of the Altar before the Blessed Sacrament. Even there he was pursued by the malevolence of the men who had stood in opposition to him, so that he thought it better to leave the Diocese for good. He accordingly left Mangalore on September 29, 1871, and withdrew to Tueth, near Quilon, where he lived in the closest retirement till his death on December 18, 1878. At his departure from Mangalore, Cardinal Barnabò, Prefect of the Propaganda, requested him to declare the amount of the monthly allowance needed for his maintenance and that of an aged Carmelite who had chosen to accompany him to Quilon. Bishop Michael stated that Rs. 40 a month would be sufficient for himself and his companion, and on that modest pension he eked out the rest of his days.

The retiring Bishop, known in the world as Antony Anfossi, was born of very respectable and pious parents at San Remo on October 31, 1799.

The family consisted of two sons and a daughter, and it speaks well for their religious training that all three forsook the world to devote themselves to the service of God in the Religious state. Antony was admitted among the Barefooted Carmelites of the Roman Province in 1815 and made his Profession on Michaelmas Day, 1816, in the Convent of Santa Maria della Scala in Rome. After completing his course of Philosophy and Theology with great distinction he was ordained priest by the Bishop of Viterbo on May 5, 1822. For the three succeeding years he was superior of the convent and professor of Philosophy and Theology, which offices he gladly resigned when he was granted the wish of his heart and allowed to go on the foreign missions to India in 1825. After a long and wearisome voyage of eight months round the Cape of Good Hope he arrived in Bombay and was appointed by Bishop Peter d'Alcantara, O. D. C., Vicar of Surat and Visitor of Gujerat. He applied himself with great zeal and success to the study of Portuguese, the ecclesiastical language of India at that time, and made himself master of Hindustani and several Indian languages as well. After nine years in Surat he was called to Bombay in 1835 to be Vicar of the Cathedral, and after the death of Bishop Peter he served successively as Vicar General to Bishops Fortini, Whelan, and Hartmann. During the troublous times of the Goanese Schism he was a strenuous upholder of the rights of the Holy See and earned for himself the honourable title of Malleus Schismaticorum ("The Hammer of Schismatics"), which is proof of his zeal for the true cause and of his energy in opposing the schismatics, who had chosen Bombay for their stronghold.

In 1853, when the ancient Carmelite Mission of the Great Mogul was transferred to the Capuchins, the Vicar General of Bombay was appointed Bishop of Menith in Arabia and Vicar Apostolic of Mangalore. More than twenty years before, when he was Vicar of Surat, Bishop Francis Xavier Pescetto, O. D. C., had proposed him to Cardinal Fransoni, Prefect of the Propaganda, to be promoted to the dignity of Vicar Apostolic of Verapoly, but the Bishop of Bombay could not part with the services of so valuable a missionary. When Bishop Michael arrived in Mangalore his very appearance filled everyone with admiration. He was physically a very handsome man, tall, well-proportioned, and in the full vigour of life, though he had spent twenty years in India and had never left it even for a time. In the pulpit his majestic presence, his powerful voice and his impressive eloquence had a great effect upon his audience. Endowed with an acute mind and schooled for long years in the management of ecclesiastical affairs, he saw at a glance that to promote the welfare of the flock committed to his charge he should first of all secure a more numerous and zealous body of clergy and a better educated class of laymen. Shortly after his arrival in Mangalore he bought the plot of ground upon which the Diocesan Seminary of Jeppu now stands and laid

the foundation of that now celebrated institution. He unsparingly devoted his energies to the training of the young levites and left no stone unturned to qualify them with the learning and virtue proper to their high calling. The young clergy, who naturally came into closest contact with him, were impressed with his character of a determined and inflexible man resolved at all costs to do his duty. They loved him as a father, and if some priests have been rightly suspected of being secretly leagued with the parties that opposed him, they were not those who had been trained by him. When he resigned his See in 1870 there were thirty-four priests in the Mission of Mangalore, exclusive of the Goanese priests.

In 1853, as has been seen, there was scarcely in the Mission of Mangalore a single well organised Catholic school, even of an elementary class, though here and there some Goanese priests were teaching the children of well-to-do families to read and to write. The high-water mark of education under Bishop Michael's regime was reached in 1867, when Mr. Garthwaite, Inspector of Schools of Canara and Malabar, was able to report of St. Mary's School taught by the Christian Brothers near the Cathedral: - "This school was established nine years ago, and has been under inspection from the beginning of the past year. It was a large school, which numbered at one time during the year, 285 pupils with 6 teachers; the highest class was one preparing for Matriculation Examination. It was inspected

by me in March last and received a result grant of Rs. 787—8—o, a very fair measure of the efficiency of the school. About half the scholars evidently belonged to the very poorest class of the Christian population—children who, but for the benevolent efforts of the "Brothers," must have been utterly neglected, for they are too poor to pay fees or for books, and scarcely able to clothe themselves respectably." The Bishop wished to raise the school to a still higher standard, but the calumnies of the leaders of a party antagonistic to him prejudiced the minds of the people against the teaching of the Brothers, who closed the school on April 7, 1868. After a few months it was reopened by the Bishop, who strove might and main to keep it up by secular teachers. About the same time he opened another school under the direction of the Brothers in Cannanore. In 1865 he had opened under the same direction schools in Tellicherry and Mahe, and as early as 1861 one had been opened in Calicut.*

"The Christian Brothers' School at Cannanore is a large and flourishing institution with an attendance of 159 boys, under a European Headmaster, the Rev. Br. Octavian. It may be classed as a good Anglo-Vernacular School; but not yet educating up to the Matriculation standard. A large and handsome school-house was lately erected for this school, at

^{*&}quot;The Christian Brothers have three schools under my inspection, all in Malabar. Their schools are intended chiefly for East Indian Roman Catholics, but a good number of Native Roman Catholics attend and a few Hindus. Like the Roman Catholic Bishop's School at Mangalore, the Brothers' Schools at Cannanore, Tellicherry and Calicut afford the means of education to the poorer classes of Roman Catholics, who would otherwise have to grow up in ignorance, the expense of attending the Government School being altogether too great for their means."

Several elementary vernacular schools in the interior of Canara were also opened by the Bishop, aided by the zeal of the Vicars of the local churches.

The zealous endeavours of the Bishop to further the cause of education were not limited to boys' schools only. His experience and enlightenment led him to accept the truth of the theory, held by the political rulers of India, that by female education a far greater proportional impulse is imparted to the educational and moral tone of a people, than by the education of men. The efforts he made to establish Convent schools have been already noticed. The amount he spent for educational purposes, establishing new schools and maintaining those already established, was simply incredible. A detailed account for a period of eleven years shows that a sum of Rs. 1,15,000 was laid out in this way.

In his private life the Bishop was very abstemious and economical. He regularly took but one meal a day, at noon, and that was a very frugal repast. His habit was of coarse stuff, and in a

a cost of upward of 9,000 Rupees, half of which will be a Government grant."

In 1868, according to these Reports, 500 pupils attended the boys' schools directed by the Christian Brothers in Malabar, including that of Mahe in French Territory.

[&]quot;The Christian Brothers' School at Cannanore is an exceedingly well-managed school......Amongst all the result-grant Middle Class Schools of Malabar and Canara, the Christian Brothers' School at Cannanore may be considered to take the first rank. It is a well conducted institution giving a plain but useful education to boys mostly of a class who greatly need education but who, save for the benevolent exertions of the Brothers, would have no means of obtaining it."—Extracts from Mr. Garthwaite's Reports, 1868-9.

country where service is so cheap, he dispensed with the aid of a valet or body-servant. He was most regular in making his annual pastoral visit of the churches in the Diocese, notwithstanding the fact that during the last years of his adminstration travelling was attended by more than ordinary difficulties and dangers owing to his almost complete loss of sight. When visiting Malabar he would not avail himself of the convenience of the coasting steamers, but travelled by pattamar instead, in order to spare money to spend upon the orphans and the helpless. These orphans were the predilect portion of his flock, and when one of them died he reserved to himself the right to assist at the burial. As he often found himself in straits to provide means for the maintenance of the numerous charitable institutions he had established at the cost of the Mission, he replied to representations made to him on the subject, that he would himself starve rather than allow his orphans to want. He made a similar reply in regard to the care of the sick. He never refused an alms to those who applied to him for relief. His charity sometimes was not ruled by the dictates of prudence, for he once admitted into the convent seven lepers who were in an advanced stage of the disease. Guileless and ingenuous as a child, unsuspecting, straightforward and simple in all his ways, he took as much delight in conversing with the poorest and most illiterate as with the rich and learned. He was amiable and friendly with all save those who set themselves up in opposition to him

and these he rebuked with truly Apostolic freedom and sternness. Once, however, that they returned to a sense of their duty he was ready to pardon them and restore them to his friendship. He was in the habit of rising regularly at three o'clock in the morning, and after spending three hours in prayer, celebrated Mass, after which he spent half an hour in thanksgiving. At ten o'clock in the forenoon and at two o'clock in the afternoon he used to spend some time in prayer before the Blessed Sacrament, and he did all in his power to spread his own tender devotion to the Sacrament of the Altar among his flock. For this end he ordered in all the places where Convent schools were established, that Benediction of the Blessed Sacrament should be given in the parish churches twice or thrice a week. Besides the long office of the Breviary he recited daily the office of the Blessed Virgin, and when during his last years his sight quite failed him, he devoted the greater part of the day to the recitation of the Rosary. In all his troubles he used invariably go before the Blessed Sacrament and pour out his heart in prayer for light, strength and consolation. It is related that one day, when oppressed with care and anxiety, consequent on the ill will of some people who had written to Rome against him, and not having received a reply to some representations and requests he had sent thither for the spiritual welfare of his flock, he went to kneel in prayer before the Blessed Sacrament. Suddenly he arose all radiant with joy, for it seemed

to him that he had heard a voice saying, "Don't fear, I am omnipotent." That very day he received information that all his requests had been fully granted. Many things that had a supernatural aspect were reported of him. It is well known in Mangalore how he foretold the chastisement of God on those who encouraged ignorant people to rebel against their pastors, and it is well known also how these punishments were visited on them and their families. To many he seemed endowed with a prophetic spirit, and not a few took heed to themselves not to approach him when their conscience was not right before God, for fear that he should prophesy something ominous of them, "because," they said, "whatever he says is verified." Of one of his prophecies all have witnessed the fulfilment. Before he left the Diocese in 1870 he foretold that the Mission would certainly be committed to the charge of the Society of Jesus but not before his death. He died on December 18, 1878, and the very next day the pioneers of the Jesuit Mission arrived in Bombay, where they assisted at the good Bishop's funeral obsequies that were celebrated in that city prior to their departure for Mangalore, where they arrived on December 31st of the same year.

Bishop Mary Ephrem, Vicar Apostolic, 1870-3.

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Ephrem of the Sacred Heart of Jesus (Lucian Garrelon), successor to Bishop Michael as Vicar Apostolic of Canara,

was born at Agen, France, November 18, 1827. He was professed as a Discalced Carmelite of the

Province of France on May 17, 1855, and left for India in 1859. The first six years of his missionary life were passed succesively in Calicut, Mangalore, Cannanore, Mahe and Tellicherry, and then he was transferred to Quilon, where he spent three years. By a decree of the Sacred Congregation of the Propaganda he was nominated Prefect Apostolic of Bagdad on August 14, 1864, but this appointment seems to have been cancelled. On July 24, 1868, he was nominated Vicar Apostolic of Quilon, and on September 12th he received the Bulls. On November 8th of the same year he was consecrated Bishop at Tangacherry by Bishop Michael, who went there for the purpose, with the Bishops of Bangalore, Madura and Coimbatore as assistant consecrating Prelates. In 1869 he went to Rome for the Vatican Council, and on January 3, 1870, a Bull was issued appointing him Vicar Apostolic of Canara and Adminstrator Apostolic of Quilon, Bishop Michael having already placed his resignation in the hands of the Sovereign Pontiff. The object of this translation was, in the words of the Bull, "to restore piety, religious behaviour and unity of the ecclesiastical congregation," which the many memorials to the Holy See had represented as sadly wanting in Mangalore. As the Bishop was detained in Rome by the work of the Council he addressed his first Pastoral "from out the Flaminian Gate," July 20, 1870, which he sent to Mangalore by Father Lazarus of the Cross, his newly appointed Vicar General. It began by recall-

ing the happy memories he retained of the years spent on the mission in this Vicariate and in Quilon, and then launched into an earnest exhortation on peace and union among the members of his flock and between them and their pastors. Tho Bishop himself arrived in Mangalore on November 5, 1870, and was received at the Bunder with great solemnity at 9.30 A. M. and conducted processionally to the Cathedral, where Bishop Michael was waiting to receive him. After celebrating Pontifical Mass he preached to the people a fervent discourse in the same strain and to the same effect as that of his Pastoral, laying special stress on the fact that he had been charged by the Pope to restore peace and unity among those committed to his pastoral care and expressing his determination to do all that lay in his power to attain this end, while at the same time providing for their welfare in other respects.

The principal work done by Bishop Mary Ephrem during the short time he lived here as Vicar Apostolic was the introduction of a community of French cloistered Carmelite nuns and the establishment of the Carmelite Tertiary nuns in the Vicariate. For the rest the period of his incumbency was one of phenomenal peace. Even the agitation for the transfer of the Mission from the Carmelites to the Jesuits subsided for the time. On June 7, 1872, the Vicariate was solemnly consecrated to the Sacred Heart of Jesus. The ceremony took place in the Cathedral, and on the same day the association of the Guard of Honour of the Sacred Heart was

established in the chapel of the Carmelite Sisters. During the Lent of the following year, while the Bishop was making his Pastoral Visitation of the churches in the interior, he fell ill of malarial fever at Sirva. It seemed to be only a light attack, and on Wednesday of Holy Week he was at the residence attached to the Cathedral preparing for the ceremonies of Maundy Thursday, which fell that year on April 10th. He was, however, unable to consecrate the Holy Oils or to celebrate the High Mass, but kept his room, where he suddenly collapsed and breathed his last at 11.30 A.M. The funeral obsequies were held over till the following Tuesday, when the deceased Bishop was solemnly interred in the sanctuary of the Cathedral in front of the High Altar. The ceremonies were very imposing and it was estimated that eight to ten thousand people fell into the line of march as the cortege formed at the Cathedral and wound its way all round the Maidan back to the starting point. The hearse was one specially constructed for the occasion and was drawn by the finest pair of horses that could be procured. The Month's Mind was kept on Wednesday, May 14th, when Father Gratian of St. Anne preached a lengthy funeral oration from the text, "Remember your prelates who have spoken to you the word of God; considering well the end of their conversation, imitate their faith" (HEBREWS XIII. 7). On the following day Bishop Mary Ephrem's heart, which had been removed to the convent by Father Paul Joseph Vidal of the Sacred Heart when the body was embalmed shortly after his death, was deposited in the oratory belonging to the cloistered Carmelite nuns at St. Anne's, in a niche prepared for it in the wall to the right of the Altar. Father Ladislaus Deslogues celebrated the Mass, and Father Antony John Coelho, Vicar of Bantwal, preached the sermon. It was carried to the Carmel of Kankanady in March 1882, shortly before the migration of the Sisters to their new home there, and is now reverently preserved in the private oratory of the convent. A marble slab covers the grave of the deceased Bishop in the Cathedral, upon which is engraved the following inscription:—

HIC JACET

BEATAM RESURRECTIONEM EXPECTANS

REV. ADMODUM DOCTOR

MARIA EPHREM O. C. D.

EPISCOPUS NEMESINUS

MANGALORENSIS VICARIUS APOST.

DEO ET HOMINIBUS AMABILIS

DOCTRINA ET ELOQUENTIA

INTER IPSOS PATRES

VATICANOS CONSPICUUS

OBIIT MANGALORE FERIA V MAJORIS HEBDOMADAE

1873

In accordance with a standing regulation made by the Sacred Congregation of the Propaganda Father Vidal, as senior missionary, became ProAdministrator of the Vicariate upon the death of Bishop Mary Ephrem. Father Vidal came to the Mission in 1861 and died of consumption in Mangalore, December 23, 1878.

Bishop Mary Ephrem came of a respectable and pious family of the Diocese of Agen, France.

That his home was the

abode of virtue we may conclude from the fact that it was there that he had instilled into his tender soul the cardinal virtue of his life, charity. A few days before his death, when talking familiarly with some of his friends, he exhorted them to the practice of this great virtue and said, "I learned from my father the practice of charity, for I may say that I never heard him speak ill of anyone." His parents sent him for his studies to Agen, where he won very soon and preserved to the end the esteem, love, and admiration of his fellow-students by the gentleness of his manners, his simple modesty, his shining talents and most of all, his ardent unaffected piety. Having come of age, the choice of a state of life lay before him, which then became for him a matter of serious, prayerful consideration. He felt a strong and abiding inclination to the priesthood, and consulting his spiritual director was met by him with the objection: "But you are the only child of your parents." "I am first the child of God," replied he. When his director laid before him the long and serious trials that awaited him before he could be admitted to the sacred ranks of the priesthood, he answered: "That is just my most ardent desire. Woe to me should I enter the sanctuary without a heavenly calling!" He was proved and tried and at last attained the goal of his desires by being admitted to Holy Orders. The first years of his sacred ministry were spent as professor of Natural Philosophy in the College of St. Caprais, then as parish priest in the town of Marmande, and then as professor of Hebrew in the Greater Seminary of Agen. While in this last employment he became known to Cardinal Donnet, Archbishop of Bordeaux, who took a liking to him and became desirous of having him in his own diocese. While in Bordeaux the saintly Abbé Noailles, founder of the nuns of the Holy Trinity, strove to have him as his assistant and successor. The favour and high prospects that he encountered in Bordeaux alarmed his humility and his desire to lead a crucified life. After taking counsel with the Abbé Noailles himself, with whom he treated the case as if it had reference to a third person, he took advantage of the Cardinal's absence for some days in Paris, to enter the novitiate of the Barefooted Carmelites. Some time after his profession a movement was set on foot by the Archbishop of Rennes and seconded by General Duchaussoy, commander of the military division of Brittany, to establish a convent of Carmelite Fathers in Rennes, and Father Mary Ephrem of the Sacred Heart was chosen to be the superior of the new foundation. By the next chapter of his Order he was transferred back to Bordeaux, which offered a more fruitful field for his labours, especially as a pulpit orator. From Bordeaux to the little French settlement of Mahé, on the Malabar coast, was the next change, and a most extraordinary one to human ways of thinking. Once there he set himself with all diligence to learn English and Malayalam, and spent his spare time in writing a book that treated chiefly of the Holy Land. After serving in turn for a time as Vicar in Mangalore, Cannanore, Tellicherry, Calicut and Quilon, he was recalled to Europe, and happened to be in London when he received letters appointing him Pro-Vicar Apostolic of Travancore. This was a dignity from which his humility recoiled. In his perplexity he had recourse to the saintly Dr. Thomas Grant, Bishop of Southwark, London, for counsel, who, after commending it to God in prayer, wrote soon after to Father Mary Ephrem: "It is clearly the will of God; go directly to Quilon and accept the burden." He was consecrated Bishop on November 8, 1868, and in the following year went back to Europe to attend the Vatican Council. While in Rome his friend the Archbishop of Rennes made him the attractive proposal to return to France and become his coadjutor and successor in the Metropolitan See of Brittany. In the balance with this he had soon to weigh another proposal, viz., to return to India as successor to Bishop Michael in the distracted Vicariate of Mangalore, where he well knew that nothing but trials and tribulations awaited him.

He had fled from honours and distinctions before and chosen for himself the path of humility and self-sacrifice, and now he ratified anew the choice he had made and set Mangalore before the capital of Brittany. The life of Bishop Mary Ephrem was a long martyrdom. What sufferings he had to endure were known only to God and a few friends whom he had admitted to his intimacy. So tenderhearted was he that the sufferings of his friends became, as it were, his own. As for the sufferings of the Church and the Pope, they moved him to tears. Once at Mahé, pointing to the verandah of his former little house, he said to an intimate friend: "How many tears I shed in that place over the sacrilegious invasion of the Pontifical States!" When the first premonitions of approaching death were received he spent three days in making a General Confession, which was ended on the last night of his life at 9 o'clock, and, an hour later, he asked earnestly for the last sacraments of the Church. In his last hours he was forming new plans of perfection for himself and of spiritual welfare for his flock, for whom he prayed even in his delirium. Bishop Mary Ephrem's grave in the sanctuary of the Cathedral is close to that of his friend and brother in religious life, Father Andrew of Jesus and Mary, and near those of Fathers Fernandes and Fidelis.

43. When Bishop Mary Ephrem was in Europe
for the Vatican Council,
prior to his leaving for
Mangalore, he made arrangements for the founding

of a Carmel in his Vicariate. The foundation consisted of six religious from the Carmel of Pau, France, viz., Rev. Mother Elias (Prioress), Mother Mary of Jesus, Mother Mary of the Saviour, Sister Stephanie, Sister Euphrasia, and Sister Mary of Jesus Crucified (lay-sister).* In company with these sailed three Tertiary Sisters. The Bishop, Father Lazarus of the Holy Cross, and Father Gratian of St. Anne escorted the little band to Marseilles, where the two priests and the nine nuns embarked, August 21, 1870, on board the Messageries SS. La Guienne for Pondicherry, whence they were to make their way across the country to Mangalore. It was early in the season for a voyage through the Red Sea and the consequence was that Sisters Stephanie and Euphrasia succumbed to the heat and were buried at Aden. This so affected the remaining four Carmelite nuns that they interrupted their journey and stayed at Aden for a month, when the Bishop, who had been apprised of the misfortune by telegraph, rejoined them. The three Tertiaries meanwhile continued their voyage with Father Lazarus to Pondicherry, whence they went to Madras and thence to Vellore, where they were

^{*}Sister Mary of the Crucified was an Arab by birth. She attached herself to Mother Veronica when the latter left Marseilles to enter the Carmel of Pau, and came out with the foundation to Mangalore. Shortly after her arrival here she was professed as a Cloistered Carmelite, and soon attracted a great deal of attention on account of the supernatural gifts with which some thought her favoured. She returned to Europe in 1872, and afterwards went to Bethlehem, where she died.

hospitably received and entertained in a Convent there until the Bishop and the rest of the party arrived. From Vellore they travelled by rail to Beypore, near Calicut, which was the terminus of the Madras-Calicut Railway up to 1888. During their stay with the Sisters of St. Joseph in Calicut they suffered another bereavement, for the Prioress Mother Elias, who had been unwell during the journey, sickened and died. Her funeral was conducted with great solemnity and some years later her remains were translated to Mangalore, where they were interred in the cemetery of the Carmelite Sisters. Two Native postulants from Anjengo, Cochin State, were received during the stay of the Sisters in Calicut, but they did not persevere. The next stage of the journey was to Tellicherry, part of which was travelled by pattemar. They rested for two days in the little French possession of Mahé and then proceeded to Tellicherry, where they were received by Father Alphonsus. The next move was to Cannanore, where there was a convent of the Sisters of St. Joseph. Finally, the last stage of their long and trying journey of three months, was done by a British India Steamer that carried them the remaining eighty miles to Mangalore, where they arrived on November 19th and were received by Bishop Mary Ephrem at the Cathedral. After Mass and the singing of the Te Deum a procession was formed and they were 'conducted to St. Ann's Convent, where they were warmly welcomed by

the little community of five Carmelite Sisters of Bishop Michael's foundation. For the first seven months both the Cloistered nuns and the Tertiaries formed a single community, and the former received an addition to their numbers by the arrival on March 27, 1871, of Mother Mary of the Infant Jesus from the Carmel of Bayonne, with Sisters Teresa of Jesus and Mary Agnes of St. John of the Cross from the Carmel of Pau. A few months later Sister Letitia of the Sacred Heart of Jesus arrived from Bayonne and Sister Mary Alphonsus from Pau. The latter-returned to France soon after. The sole survivors in Mangalore at present (1903) of these foundation stones of our Carmel are Mother Mary of Jesus and Mother Mary of the Infant Jesus. When the apartments that had been preparing for the accommodation of the Cloistered nuns were ready they moved into them and lived there as a separate community according to the strict observance of their Rule till they moved to Kankanady about twelve years later. The site for this new Carmel was purchased from Mrs. Mary Magdalene Coelho for Rs. 1,000, the deed of sale bearing date of June 25, 1879. The foundation stone was laid on August 15, 1880, in the presence of a vast concourse of people. A commodious two-storeyed convent was erected at the rear of a handsome Gothic church, the outlay for the whole amounting to Rs. 80,000, which was munificently defrayed by a Belgian nobleman, the late Count de Nedonchel, in memory of his daughter Matilda,

who had offered her life for Pope Pius IX. during the troublous days of 1848 when he had to flee from Rome to Gaeta. The community was transferred to Kankanady on March 7, 1882, and the new Carmel was solemnly opened on the nineteenth of the same month by Monsignor Pagani, the Pro-Vicar Apostolic, who granted a dispensation from the canonical enclosure for a few days to enable those interested to inspect the internal arrangements of the first and only Carmel in India. The community at present consists of nineteen cloistered nuns, some of whom are Europeans and the rest Eurasians and Natives.

44. The Carmelite nuns of the Third Order, or Tertiaries, as they are more The Carmelite Tertiaries. commonly called, owe their foundation and organisation in great part to Bishop Mary Ephrem. When he was Vicar of Calicut he broached the idea which he had entertained for some time of founding a Third Order of Carmelite nuns to Mother Veronica, a nun of the congregation of St. Joseph of the Apparition who had been sent to open a convent there in 1861. This Mother Veronica was a London lady who had become a convert from Protestantism and then a religious in 1850. She eagerly entered into the design, especially as she saw in it an opportunity to carry out a desire she had long entertained to become a Carmelite. Before any further steps were taken, however, Mother Veronica was transferred to

Rangoon and Father Mary Ephrem to Mahé. In the year 1865 Mother Veronica met an accident which compelled her to return to Europe, where a year or two later she met Bishop Mary Ephrem in Paris and Rome and the plan was mooted again. Cardinal Barnabò, however, declined to allow Mother Veronica to leave her congregation, and she was sent to Marseilles to become Mistress of Novices. While there she obtained permission from or through the Superior General of the Sisters of St. Joseph to enter the Carmel of Pau, where she was received on June 15, 1867, by the Prioress Mother Elias, who had promised to receive her contingently on her obtaining permission. She received the Carmelite habit on the 2nd of July following, and after a short noviceship made her profession in the "Third Regular Order," an arrangement sanctioned by Father Dominic, General of the Carmelites, who had already approved of the plan of the new foundation. Mother Veronica then began to draw up the Constitutions and Rules, and on December 15, 1867, set out for Annecy in Savoy, where she hoped to be able to open a house of the Third Order. The Bishop of Annecy, however, not favouring her design, she went to the little town of La Roche, among the glaciers of Savov, where she remained for five months without effecting anything. She then tried in succession several other towns in France, but opposition and contradiction everywhere followed her, so that she saw nothing for it but to return to

Pau. After taking counsel there with Mother Elias she made another attempt at Bayonne, where after encountering many trials she finally succeeded, on July 16, 1868, in obtaining possession of a little convent that had formerly belonged to the Carmelites. In an interesting little book entitled Carmel in India (Burns and Oates, London, 1895), Mother Veronica tells us in detail the trials she met in effecting this new foundation, and here is her picture of the cradle of the new Carmelite Third Order: "A young girl of Nîmes, who became later on the first professed Nun of the Apostolic Carmel, joined me at Bayonne, and we took possession of the new Monastery on the Feast of our Lady of Mount Carmel. Certainly nothing could be less attractive: the few rooms which had formerly been occupied by tenants were somewhat clean; but the lower part of the house, paved with stone, was overrun by all the animals one finds on a farm. The old chapel of our Sisters had become a cowshed; pigs, rabbits and hares ran freely everywhere in all the rooms, which looked like cellars, so low and dirty were they." Only after making a heavy outlay the house was at all ready for the reception of a community. The first postulant, mentioned above, was Mother Mary Agnes of Jesus, who afterwards became, when only twentytwo years of age, the first Superioress of St. Anne's, Mangalore. Soon afterwards other postulants came, among whom were Mother Mary of the Angels (the present Superioress General of the Tertiaries). Mother Elias of Jesus, and Sister St. Joseph. Mother Elias was an Irish lady who had been living with a Spanish family in Bayonne. She proved of great service to the new community by her accomplishments till 1879, when upon the transfer of the Mission to the Society of Jesus, she asked to be sent to Trevandrum, where she was commissioned by the Bishop of Quilon to found the Convent of the Holy Angels, which under her rule and guidance for twenty years became a very successful institution. About two years ago (1900) she opened a novitiate at Ypres in Belgium, where she has gathered a goodly number of English-speaking novices who are, in the course of time, to join the community at Trevandrum.

The first contingent of Tertiaries came out to India, as we have seen, with the Cloistered Carmelites and lived in community with them for seven months. When the Cloistered nuns were separated from the Tertiaries, the latter became an independent community with Mother Mary Agnes as Superioress, Mother Mary of the Angels as Mistress of Novices, and Mother Elias of Jesus as Head-mistress of the school. Three of the five Carmelites of Bishop Michael's foundation joined the Tertiaries and the other two were sent to Cannanore. In 1872 Mother M. Agnes tendered her resignation to Bishop Mary Ephrem and was sent to Calicut and thence to Europe, Mother Mary of the Angels succeeding her as Superioress. In the same year Mother M. Magdalene, Superioress of the Sisters of

St. Joseph, Cannanore, joined the Tertiaries along with Sister Mary Philomena (Philippine Rosario). In the previous year Mother Elias had been transferred to Cannanore, which reduced the number of European Sisters so much that it became necessary to look to India for postulants to carry on the work, especially as Bishop Mary Ephrem, on account of some difficulties that had arisen, had set his face against receiving any more Tertiaries from Bayonne. In consequence of this the house at Bayonne was closed and Mother Veronica returned to Pau, where she is at present (1903) an invalid awaiting in painful suspense the day when she may be driven out into the world by the iniquitous laws against the Religious Orders in France. That Mangalore may not be unmindful of its benefactors it is well to record here that a Spanish lady named Moreno supported the Convent of Bayonne during the period previous to its dissolution. The Sisters of St. Joseph and the Carmelites of Bishop Michael's foundation nearly all joined the Tertiaries, who were thus enabled to take over charge of the Convent and school in Cannanore which had been built by Father Martelli for the Sisters of St. Joseph, as well as the school, orphanage and asylum that had been opened in Calicut by Bishop Michael in 1861. The present school and orphanage in the latter place were built by Father Monteiro in 1872, when he was Assistant Vicar at Calicut. The school alone cost Rs. 5,000, half of which was paid by Government

and half by the Mission. In connection with this it may be added here that when Father Alphonsus was Vicar of Calicut from 1874 to 1878, he built a fine asylum near the Convent capable of accommodating two hundred persons, and to give them occupation he set up eight looms for weaving and introduced the manufacture of coir ropes and mats which soon became favourably known and in good demand even in distant parts of the country.

When the Tertiaries began to receive Eurasian and Native postulants in 1872, the first to enter was the late Mother Lucy (Rita Coelho), who died Superioress of Calicut in 1899. Mary, Ignacie, and Lucy Rosario, three sisters of Sister M. Philomena, entered in 1873, 1875, and 1878, and are known in religion as Sisters Aloysia, Stephanie, and Polycarp. Sister Alphonsa (Ellen Rosario) entered in 1874, Sister Emily (Jane Monteiro) and Sister Ildephonse (Euphrasia Mascarenhas) in 1875, and Sister Beatrice (Clotilda Fernandes) in 1876. These were the first of a long series of vocations that have supplied Sisters to work the several large convent schools in the Diocese for the last thirty years. In 1876 the internal organisation of the Tertiaries was sought to be improved by Father Victor of St. Antony, O. D. C., when he came to Mangalore as Administrator Apostolic. He had a new code of rules drawn up. Mother Mary of the Angels was appointed Superioress over all the Tertiary Convents in the Vicariate, and the Convent of St. Anne, Mangalore, was declared to be the mother-house and the seat of the novitiate.

Two flourishing schools, one English and the other Malayalam, are now in operation in Calicut, the former teaching up to the Matriculation standard like the High School at St. Ann's, Mangalore. All the Convent schools receive a salary grant from Government and are consequently under Government control. Father Martelli in Cannanore was the first to put the Convent school under Government. Each Convent has an orphanage attached to it supported by the Mission, except that of Mangalore, which is maintained by the Convent. On March 20, 1886, the Tellicherry Convent was opened by Sisters Teresa, Beatrice, Ignatia and Eulalie, in a house hired for them by Father Joseph M. Monteiro, Vicar of that place. He afterwards bought that house for them and another for the Sisters in Calicut, spending in all Rs. 10,000, for which he received a yearly interest of Rs. 400, and after his death the sum of Rs. 200 was to be spent yearly for Masses for the repose of his soul. St. Ann's school, Mangalore, gained the prestige of being recognised by Government as a Normal Training school in January 1890. In preparation for this three of the senior nuns, Sisters Aloysia, Bernard and Beatrice, had been sent to Madras in 1888 to be trained in the Presidency Training School for Mistresses. During their stay in Madras they lived with the Irish Presentation Sisters in Black Town, and at the end of their period of

training, all passed first class in the examination, one heading the list of passed teachers in the Presidency. To accommodate the pupils of the new Normal School a fine two-storeyed building was erected at a cost of Rs. 10,000, one-third of which was met by a Government grant. In addition to the schools at St. Ann's there is a Primary School for Catholics taught by the Sisters at Humpankutta, Mangalore, and another in the Hindu quarter for Hindu children. This latter was opened by Dr. Duncan, the Director of Public Instruction, in 1887, the late Queen's Jubilee year, and was called the Victoria Caste Girls' School. At present (1903) there are in all seventy-two Tertiary Sisters working schools in Mangalore, Cannanore, Tellicherry and Calicut, with an attendance of 1534 pupils.

45. After the death of Bishop Mary Ephrem the ecclesiastical affairs of the Administration of the Vicariate from 1873 to Vicariate were administered 1879. for three years by Father Paul Joseph Vidal of the Sacred Heart. During this time the agitation for the transfer of the Mission to the Society of Jesus was pushed on very actively and every move on the part of the Carmelites was watched very closely. Quite a flutter was created when Father Mary Victor (Peter Beyt) of the Sacred Heart of Jesus arrived in Mangalore on August 8, 1873, and was appointed Vicar of the Cathedral, for a rumour got abroad that he had been selected by the Carmelites to succeed Bishop. Mary Ephrem as Vicar Apostolic. Father Mary Victor was born at St. Gaudens, Toulouse, February 10, 1833, and was professed in the Carmelite Province of France, October 14, 1855. He had laboured on the Indian Mission since 1858 and could preach in Tamil. The Holy See, however, made no appointment till March 24, 1876, when a Brief was issued placing the Vicariate again under Verapoly. Bishop Leonard Mellano of St Louis, O. D. C., Vicar Apostolic of Verapoly, strove with all his might to avoid the additional burden of Administrator Apostolic of the Vicariate, but the Holy See urged its acceptance and at the same time granted him power to delegate his authority to any missionary of his choice. On October 2, 1876, accordingly he issued a Pastoral appointing Father Victor (Verleure) of St. Antony Pro-Administrator Apostolic and Vicar General. On October 18, 1876, Father Victor arrived in Mangalore, and on December 26th paid a pastoral visit to Milagres to settle some disputes that had arisen there. On January 7th following he held a Junta at the Cathedral in connection with a question about the property of that Church and about the Confraternity. He continued in office till January 1879, when he handed over charge to the Very Reverend Father Nicholas Mary Pagani, S. J., the new Pro-Vicar Apostolic, and left for Verapoly on February 18th following. Father Victor was born at Ypres, Belgium, on June 19, 1834, became a professed Carmelite of the Belgian Province on May 9, 1853, came out to the Mission of Quilon in 1859, and laboured as a

missionary in Travancore for seventeen years. Bishop Mellano was a native of Carruco, Piedmont, Italy, where he was born on January 26, 1826. He came out to Verapoly in 1851, and on July 5, 1868, was nominated Bishop of Olympus, i. p. i., and coadjutor with right of succession to Archbishop Bernardin Baccinelli, whom he succeeded as Vicar Apostolic on September 5, 1868. He was consecrated at Verapoly, November 15, 1868, by Bishop Charbonneaux, Vicar Apostolic of Mysore, assisted by Bishops Canoz, S. J., of Madura, Depommier of Coimbatore, and Mary Ephrem of Mangalore. On June 14, 1870, he was created Archbishop of Nicomedia, i. p. i., while in Rome for the Vatican Council, and on the establishment of the Hierarchy in India became Archbishop of Verapoly. He died in 1897 and was succeeded by Archbishop Bernard of Jesus, O. D. C., who had been elected Coadjutor Bishop with right of succession in January 1896 and consecrated August 9th of the same year.

Father Alexander Dubois and Father Ladislaus Deslogues. Cordel Church.

Dubois was Vicar of Milagres, Mangalore, and played an important part in the

history of that Church. He was born of wealthy parents in the archdiocese of Rouen, France, and for one reason or another selected Mangalore as the scene of his apostolic labours. Though he was only a secular priest, by command or concession, he wore the Carmelite habit and did honour to it by his exalted virtue, especially his mortification,

zeal, and spirit of prayer. His love of poverty was carried so far that his superiors had often to interfere to make him take more care of himself. Going abroad to attend sick calls or other parish work he went barefoot, walking, and when out of town, without a hat. It is commonly believed that his austerities in this way were the cause of the attack of cholera which ended his life. During the troublous times he had to pass through while Vicar of Milagres he met with many contradictions and trials, but still even his enemies reverenced him for his virtue. It was his custom to go late at night to pray at the door of the church in the verandah, where he was found once by one of his enemies, who was so struck and edified at the sight that he repented of his enmity and took the salutary resolve never to malign the good man again but to stand by him for the future. His death occurred on the very day of the Milagres Parish Feast, December 11, 1877, from an attack of cholera that carried him off in twenty-four hours. It was reported at the time that he had been unable to receive the last sacraments, but the fact is he received all the rites of the Church before dying. His funeral showed the high esteem in which he was held, for nearly all the Catholics of Mangalore followed his bier to Cordel, where he was laid to rest in the sanctuary of the unfinished church he had built there. Soon after his death many Catholics, and even Hindus, began to pray at his tomb, and many graces and favours, both temporal and spiritual, are reported to have been received through his intercession. The fact of the matter is, that even to the present day numbers flock to it the whole year round with their petitions and offerings. The following inscription put on the slab over his grave by his friend Father Ladislaus bears loving testimony to his worth:—

+

BEATAM RESURRECTIONEM EXPECTANS
SUB HOC MARMORE QUIESCIT

ALEXANDER DUBOIS

ROTHOM, ARCHIDIOEC, IN GALLIA ORIUNDUS ANNIS XII MIRACULORUM ECCLESIAM IN CIVITATE MANGALORENSI REXIT FUIT VIR SIMPLEX ET RECTUS AC TIMENS DEUM OMNI VIRTUTUM GENERE COMMENDABILIS BONUM TESTIMONIUM HABENS ETIAM AB IIS QUI FORIS SUNT OMNES BONI PASTORIS VICES EXPLEVIT HAEC ECCLESIA ET QUIDQUID LATE LONGEQUE CONSPICITUR ILLIUS PECUNIA MAGIS AUTEM PRECIBUS EXTRUCTUM FUIT USQUE AD FINEM LABORANS VIRIBUS DEFICIENS MERITIS DIVES COELO MATURUS PLACIDE DECESSIT DIE DECEMBRIS XI ANNO DOM. MDCCCLXXVII AETATIS VERO LXVIII AB HAC DIE ILLIUS SEPULTURAE LOCUS INDESINENTER AB OMNI GENTE AB INFIDELIBUS ETIAM INVISITUR DEUM PRO ILLO AUT PER ILLUM ROGATURI ACCEDUNT ET PLERUMQUE VOTI COMPOTES RECEDUNT AD PERPETUAM MEMORIAM HUNC LAPIDEM EX OBLATIONIBUS QUOTIDIANIS PECUNIAQUE COLLECTA APUD ILLIUS PAROCHIANOS ET AMICOS AMICUS MOERENS ET MIRANS PONERE CURAVIT IN MEMORIA AETERNA ERIT JUSTUS.

One of the most lasting memorials of Father Alexander and Father Ladislaus is the church of Cordel. According to accounts Father Alexander wished to build a grand new church for Milagres, but some enlightened parishioners opposed the plan because it would necessitate the removal of some cocoanut trees, which could not be felled without their consent. Whether this was the true or only reason it is difficult to say, but of Father Alexander's intention to build a church in Milagres there seems to be no doubt. When diverted from his original design he settled upon Cordel, or more properly Kulsekar, a mile distant from the village of Cordel, and there laid the foundation stone on September 14, 1873, of the Church of the Holv Cross, which was to serve the convenience of the people of Bondel, Kiram, Fidmale and Cordel. He supplied the funds out of his own patrimony and designed the building himself. Before his death he succeeded in raising the walls, but the roofing and completion were left to Father Ladislaus, who spent all the available funds mainly on the embellishment of the extensive grounds with terraces, statuary, chapels and elegant outhouses. When he came to the end of his resources and the church was still unroofed, he made, about a year before his death, a voyage all the way to America to raise additional funds. He visited among other places New York and the island of Trinidad in the West Indies, and returned no richer than he went. Before his death on November 21, 1888, he left

the whole property for the building of a church for the three villages of Kiram, Bondel and Fidmale (including Cordel), the administration of which he vested in the Bishop of Mangalore, to whom he left the principal house. The beautiful little chapels as well as the unroofed church bear signs of the stress of wind and weather, the church especially wearing the aspect of an ancient ruin. The fine marble altar of Milagres Church was the one provided by Father Ladislaus for Cordel, and the beautiful statues, to save them from destruction, have been nearly all disposed of to various churches. A handsome bronze crucifix on the brow of a hill still overlooks the fertile valley beneath, and two large sweet-toned bells summon the simple worshippers of the neighbouring villages to Mass when it is celebrated at intervals in the little school house in the grounds. The architecture of the church is faulty, and it is doubtful whether its walls would be able to bear a roof even if the means were forthcoming to finish it.

When Father Ladislaus was taken with his last sickness he was brought from Cordel to St. Aloysius' College, where he lingered about a week and then peacefully expired at 3 A. M. of November 21st. His body was exposed in the College Hall during the forenoon and part of the afternoon of the same day, and then taken to the College Church, where a funeral procession was formed and the remains were borne to Cordel and deposited in the vault under the Chapel of Our Lady of Sorrows.

47. The agitation for the transfer of the Mission

Renewed agitation for the transfer of the Mission to the Society of Jesus, 1873-8. from the Carmelites to the Society of Jesus subsided during the time of Bishop Mary Ephrem, but on the

very day of his death (April 10, 1873) the following telegram was dispatched in the name of the Catholic Committee to Bishop Meurin, S. J., Vicar Apostolic of Bombay: - "Bishop Ephrem died this afternoon [sic]; assist petition to transfer Mission to the Jesuits." Another telegram was forwarded direct to Pope Pius IX. himself by Mr. Joachim J. Rebello, Secretary of the Committee, on May 2nd. The charges on it were Rs. 59-4 As. and it was to the following effect:-"Your Holiness's children lament Bishop's death. Deign pity their educational and other wants and grant Jesuits prayed in several memorials. Memorial following." The promised memorial was dispatched on July 5th, along with copies of four former memorials (one in English and three in Latin) to serve as appendixes. The parcel weighed $16\frac{6}{8}$ oz. and the postage and registration fees amounted to Rs. 14-10-8, the whole being addressed to the Honourable and Right Reverend Monsignor Stonor, Private Chamberlain to His Holiness the Pope. It should be borne in mind that this agitation was the work of only a part of the people, the great majority holding aloof from it and remaining either neutral or devotedly attached to the Carmelites. It should be noted also that those who were most steadfast in their allegiance

to the Carmelites became as loyal to the Jesuits when the Holy See finally sanctioned the transfer. For fear that Carmelite rule might be perpetuated, another memorial was forwarded to the Pope in the month of January 1874 protesting against the appointment of Father Mary Victor (Peter Beyt) as Vicar Apostolic, which was believed to be about to take place at that time. Cardinal Franchi, Prefect of the Propaganda, was memorialised to the same effect in July, and this was supplemented by a letter from Mr. J. J. Saldanha in the month of August. Three months later another letter of protest was forwarded to Monsignor Stonor when the rumour was spread that Father Victor of St. Antony (Verleure) was likely to be appointed to succeed Bishop Mary Ephrem as Vicar Apostolic. When things came to this pass the adherents of the Carmelites asserted themselves and began to hold meetings and send counter-memorials, with the result that the Holy See sent out the Capuchin Monsignor Persico from Rome to examine and report on the state of affairs in the Mission. Monsignor Persico arrived in Mangalore on February 13, 1877, and having obtained the required information, left for Rome a week latter. Father Victor of St. Antony, Pro-Administrator Apostolic and Vicar General for Bishop Mellano, happened to be just then at Karkal on his Pastoral Visit. When he realised that finally the Holy See was about to take action in the matter of the transfer, in company with Father Martelli, he followed Monsignor Persico to Rome.

on March 21st, to oppose it. He wrote and published in French a pamphlet in defence of the Carmelite cause, but failing to effect anything in the Eternal City he returned to Mangalore on December 15th of the same year. Soon after his departure from Mangalore the anti-Carmelite party sent a long telegram to Pope Pius IX. apprising him of the object of Father Victor's mission and adding various particulars connected with the affair. His Holiness, after taking all the memorials and the report made by Monsignor Persico into consideration, expressed his determination to transfer the Mission to the Society of Jesus, but before he could carry this into effect he was taken away by death on February 7, 1878. His successor Pope Leo XIII. took the matter in hand very soon after his elevation to the Chair of St. Peter, and on September 27, 1878, issued a Brief separating the Vicariate of Canara from Verapoly and assigning it to the care of the Jesuit Province of Venice. This Brief was received in Mangalore on October 30, 1878, and by the same post Father Nicholas Mary Pagani, S. J., who was then in the Bombay Mission, received a letter from Cardinal Simeoni appointing him Pro-Vicar Apostolic of Canara. In the various memorials and letters forwarded to the Holy See by the agitators for this transfer, Jesuits of no particular Province or nation were sought, beyond the fact that Spaniards were mentioned at one time and Germans at another, because it was believed that Fathers of these Provinces were more easily

obtainable on account of the dispersion they had been recently subjected to by the Governments of Spain and Germany.

48. When it became definitely known that the transfer to the Mission had been effected, preparations were set on foot to give a

grand reception to the first members of the Society of Jesus who should arrive in Mangalore. A congratulatory telegram was sent to the new Pro-Vicar Apostolic in Bombay on November 15th, to which he replied on the following day. On the twentyfourth of the same month a meeting was held in Milagres, with Father Pius Noronha in the chair. and a Reception Committee of six persons was appointed to make the necessary preparations. Three days later Fathers Angelo Mutti, Angelo Maffei, Augustus Muller and Quintin Sani, along with the lay-brothers Francis Zamboni and Matthew Meneghetti, embarked at Naples for Bombay on board the Rubattino SS. Sumatra. On the voyage out they had for fellow-passenger a French merchant who had been for a long time annually visiting Mangalore, and who interested them exceedingly by the account he furnished of their destined field of labour. The greatest difficulty, he assured them, that they would have to encounter would be to do all that the people of Mangalore expected of them. The party arrived in Bombay on December 19th, where they assisted at the funeral obsequies of Bishop Michael, who had many years before predicted the transfer of the Mission to the Society, and who had died but the day before their arrival, as has been already noted in the estimate of his life and character. On December 27th the Fathers left Bombay for Goa by the SS. Alabama, a vessel chartered by the Portuguese Government to carry pilgrims to witness the exposition of the body of St. Francis Xavier which took place that year from December 3rd till the feast of the Epiphany of the year following, it being the third exposition of the kind that had taken place since the translation of his remains to the Church of the Bom Jesus. In company with them travelled Fathers Urban Stein and Otho Ehrle, two members of the Bombay Jesuit Mission who had been lent to start the new Mission of Mangalore. When they arrived in Goa they met with a very enthusiastic reception from the hundreds of Mangaloreans who had gone there on pilgrimage and who had been apprised of their coming by telegram from their compatriots in Bombay. In Goa they found Father Pagani, the Pro-Vicar Apostolic and Superior of the Mission, and with him and some three hundred Mangaloreans they continued their journey on board the British India SS. Khandalla. The steamer dropped anchor in the roads of Mangalore on the morning of December 31st, when a gaily decorated launch came out to take the Fathers ashore. A splendid shamiana had been erected on the Bunder, where Father Victor, accompanied by a large assemblage of clergy and laity, Catholics and Hindus, received them when they landed. Mr. Alexander E. C. Vas read an address, which was then presented in a handsome sandalwood case to the Pro-Vicar, who responded in fitting terms. The Fathers then entered carriages that were in waiting, and preceded by the Confraternities and people on foot, went in procession to the Cathedral, where the formal handing over of the Mission took place, which was followed by the singing of the Te Deum and Benediction of the Blessed Sacrament given by the Pro-Vicar. Father Victor, the Pro-Administrator, and Father Irenæus, Vicar of the Cathedral, were the only Carmelites remaining in Mangalore at this time. They left for Verapoly on February 18th, and had as companion of their journey as far as Cannanore the Pro-Vicar, who went thither on his first Pastoral Visit of North Malabar.

The new Fathers soon found work for their hands to do. Father Mutti became Secretary to the Pro-Vicar and Procurator of the Mission; Father Stein was appointed Vicar of the Cathedral, a post which he filled till his death from sunstroke on October 21, 1888; Fathers Muller and Sani took charge of the parish of Calicut; Father Ehrle was made Superior of the Seminary at Jeppu, and Father Maffei was professor there for a time till he went to the Cathedral as Assistant Vicar. The Seminary had been closed for nearly a year, as all the seminarists had been sent to their homes and nearly all the movable property, even the church plate, had been sold to relieve the prevailing distress caused

by a famine that had lately visited the District. Ten seminarists returned at the call of the Fathers, only two of whom could support themselves, the rest being at the cost of the Mission. Fathers John Baptist Rossi and Augustus Diamanti arrived from Europe on February 25, 1879, and Father Thomas Gallo and Brother Louis Doneda arrived on June oth following. Father Gallo was stationed in Cannanore as military chaplain. On his way out he was wrecked off Leghorn and lost all his luggage and about Rs. 6,000 in cash, the alms which generous benefactors were sending to the Mission. Father Joseph Antony Willy, of the Bombay Mission, and the Scholastic George Postlewhite, of the English Province, arrived on December 2nd. Further assistance was received on January 28, 1880, by the arrival of Fathers Abundius Cavadini, Edward Lazzarini, Ludovic Zerbinati, John Baptist Sergeant, Hugh Ryan, and Brother Philip Volpini. Fathers Sergeant and Ryan were lent by the English Province, which thus rendered invaluable service to the new College during the first decade of its existence.

49. One of the first cares of the new mission-

The Sodality of the Blessed Virgin Mary, 1879.

aries was to establish in Mangalore the Sodality of the Blessed Virgin Mary, which

has proved so successful for centuries all over the world in leading Christian souls to the frequentation of the Sacraments and the practice of Christian virtue. Father Stein took the matter in hand and prepared

the way by a series of five conferences in the month of March 1879, in which he explained the nature, scope and benefits of the institution. These conferences were held in Codialbail Chapel, and on October 19th of the same year, the Sodality was canonically erected there under the title of the Immaculate Conception and under the patronage of St. Ignatius of Loyola. The diploma aggregating it to the Prima Primaria in Rome had been signed by the Very Rev. Fr. Peter Beckx, General of the Society of Jesus, on September 8, 1879. Two years afterwards it was divided into two sections, one of which, for the students of the College, began its separate existence under the direction of Father Sergeant on June 21, 1881, the feast of St. Alovsius Gonzaga, Patron of Youth. At first it numbered but seventeen members, but in course of time it was found necessary to divide it again into two, one for the senior students under the title of the Presentation B. V. M. and the other for the juniors under the title of the Assumption. The latter was put under the direction of Father J. B. Polese, who has remained at its head till the present day. A branch of the Codialbail Sodality was established in Coondapoor on June 21, 1893. While these new confraternities were being established and propagated, the old ones existing in the time of the Carmelites were in places set on a better footing, notably that of Rosario Cathedral, the canonical erection of which had been doubtful

50. One of the chief arguments urged by the people of Mangalore when petitioning the Holy See to transfer the Mission from the

Carmelites to the Society of Jesus, was the need in which they stood of a Catholic College for the education of the youth of the District. The first meeting to arrange the preliminaries for the founding of this College was held on April 6, 1879. A second meeting was held in July, at which the committee on ways and means formulated the rules for Founders and Benefactors. It was laid down that those who should contribute Rs. 1,000 should be considered Founders, and donors of Rs. 500 Benefactors. Should any one contribute Rs. 5,000 he was to have the privilege of a free place in the College for a member of his own or of any other family, whereas Founders, in case of adversity, were to be entitled to have two of their sons educated free at a time, and Benefactors to enjoy the same privilege for one son. Founders and Benefactors were, moreover, to have the benefit of a certain number of Masses said for them annually, and on the feast of St. Aloysius' Gonzaga, Patron of the College, to receive a candle presented during the celebration of the Solemn High Mass. These privileges were to continue perpetually in the families of both Founders and Benefactors, descending in the male line according to primogeniture. Should a Founder or Benefactor die without male issue, the respective titles and privileges were to devolve on any person whom the Founder or Benefactor might appoint by will or other formal declaration, and in the absence of any such will or declaration the same should devolve on the next senior male branch of the original Founder's or Benefactor's issue and so on, according to primogeniture. It was further resolved that any one might become a Founder or a Benefactor after the opening of the College by paying respectively Rs. 2,000 or Rs. 1,000, and that the names of the Founders and Benefactors should be inscribed on marble tablets set up in some public place in the College.

The following are the names of those who became Founders and the amount contributed by

peca	me Founders and the amount contribute	ed by
each:—		
1.	Her Highness Mary Beatrice of Bourbon	4,350
2.	Madame Destibaux	4,144
3.	The Count of Chambord	3,250
4.	Mary Anne Empress of Austria	1,000
5.	The Marchioness of Champagné	1,000
6.	Madame Diamanti	1,000
7.	The Count de Nedonchel	1,000
8.	Mr. Manuel Lobo	1,200
9.	Mr. Ignatius P. Fernandes	1,050
10.	Mr. J. E. Saldanha, Bolloor Coffee Works	1,000
11.	Mr. Martin Pais	1,000
12.	Mr. Joachim Alva, Udipi	1,000
13.	Mr. Philip Fernandes, Üdipi	1,000
14.	Mrs. Mary Magdalene Coelho	1,000
15.	Mr. B. A. Brito	1,000
16.	Mr. J. M. Brito	1,000
17.	The Rev. Sylvester Fernandes	1,000
Tota	/Europe, Rs. 15.744 · S. C. Rs. 10.250	25 994

The Benefactors contributed as follows:— Rs.			
1. The Marquis of Bute 809			
2. The Marquis of Ripon 500			
3. The Abbé Charnacé · · · · · · · · · · · · · · · · · · ·			
4. The Very Rev. A. J. Coelho, Bantwal 500			
5. The Rev. Balthasar Rebello, Urwa · · · · · 500			
6. Mr. P. C. Rosario (now Fr. Rosario, S. J.)			
7 Mr Piedade F. Fernandes · · · · · · · · · · · · · · · · · · ·			
8. Mr. Joseph Lobo			
9. Mr. Eugene Saldanha			
Total-Europe, Rs. 1,809; S. Canara, Rs. 3,000-4,809			
In a general meeting held in Mangalore it was			
determined that a tax to the amount of a twelfth part			
of the annual income of each wage-earner should be			
of the annual income of each wage-carrier should be			
levied on the whole Catholic Community, the same			
to be collected by the Vicars of the different parishes.			
In many cases, however, a remission or a reduction			
of this tax had to be made. The following amounts			
were realised from this source:— Rs. As. P.			
1. The Cathedral Parish, Mangalore 6,894 - 3 - 6			
2. Milagres Parish, Mangalore 4,498—6—6			
Total 12,720_13_6			
Summing up the amounts received from all			
sources we have the following statement:—			
Ks. As. r.			
h Offingers and Deneration of the rest of the			
Collected full dig note the violations			
1116 4 1604 110 1 0001 1001			
(TISHI) HUHI CHO MENTERS OF COLUMN			
Sundry beneractors in ranope			
The Hindu Community $\cdots \qquad 67 - 0 = 0$ $Total \cdots \qquad 1,44,919 = 2 = 7$			
101/11 1349010 === ===			

On December 19, 1879, Father Willy, who had been appointed Superior of the new College, issued a prospectus announcing that, on January 12th following, classes would be opened in Codialbail in a large bungalow lent for the purpose by Mrs. Mary Magdalene Coelho, but that for the present they would be limited to the Fifth, the Upper Fourth, and the Lower Fourth. About a hundred and fifty students, among whom were a dozen or so of Hindus, attended on the opening day, and schools were inaugurated by a Solemn High Mass of the Holy Ghost celebrated by the Rev. Father Pagani, Pro-Vicar Apostolic. The Matriculation class was added in 1881 with thirty-five students, and the following year the College was affiliated to the Madras University as a second grade institution. Five years later it was raised to the first grade, by which time the attendance had reached three hundred, and there was the full complement of classes from the First Form to the Senior First-in-Arts. It was not, however, till the end of the scholastic year 1888 that the College presented its first four candidates for the B. A. Degree examination, with History as the Optional Branch.

As soon as classes were opened at Codialbail, the Superiors of the Mission set to work to secure a proper site and build a permanent structure for the accommodation of a complete College. Of all the sites proposed Edyah Hill, overlooking Codialbail, was deemed the most eligible for many reasons. Its owner, Mr. Lawrence Lobo Prabhu, granted the

site, after protracted negotiations extending over two years, on condition that he should be interred in the College Chapel, where a High Mass should be celebrated annually for the repose of his soul on the anniversary of his death, and that the first-born son of his direct descendants should be educated free in the College. Mr. Lobo died on June 9, 1883, and was interred in the College Chapel, where his resting place is marked by a mural tablet bearing the following inscription:—

CINERIBUS ET MEMORIÆ

LAURENTI LOBO PRABHU

QUI

AREAM COLLEGIO ÆDIFICANDO MUNIFICENTISSIME DONAVIT SODALES SOCIETATIS JESU GRATI ANIMI ERGO

POSUERUNT

Work was begun early in 1882 on the digging of the foundations for a two-storeyed building, 500 feet long, designed somewhat after the model of the Oratory of St. Philip Neri in Rome. The Chapel at one extremity and the Hall at the other are 118×50 feet. On June 29th, the feast of the Apostles Saints Peter and Paul, the corner-stones of the Chapel and the College were solemnly laid by the Pro-Vicar Apostolic, as is attested by the following document, drawn up by Father Willy, a copy of which was inserted in both corner-stones along with the other customary memorials:—

A. M. D. G.

ANNO A REPARATA SALUTE MDCCCLXXXII
DIE PETRO ET PAULO PRINCIPIBUS APOSTOLORUM SACRA
LEONE XIII. CHBISTI IN TERRIS VICARIO
VICTORIA ANGLIAE REGINA INDIS FELICITER IMPERANTE
NICOLAUS M. PAGANI S. I.

ECCLESIAE MANGALORENSIS PRO-VICARIVS APOSTOLICUS
SACELLI ET COLLEGII SUB AUSPICIIS SANCTI ALOYSII
ADJUVENTUTEM LITERIS ET BONIS MORIBUS EXCOLENDAM
LAPIDEM PRIMARIUM SOLEMNI RITU POSUIT
JOSEPHO ANTONIO WILLY S. 1, RECTORE PRIMO

CAETERISQUE COLLEGII SODALIBUS FAUSTA FELICIA QUAEQUE

A DEO LARGITORE BONORUM ADPRECANTIBUS
DONATORI MUNIFICO LAURENTIO LOBO PRABHU
QUI SITUM COLLEGIO AEDIFICANDO GRATIS CONCESSIT
VITO FERNANDEZ MOLIS EXTRUENDAE ARCHITECTO
CAETERISQUE TANTI OPERIS BENEFACTORIBUS

L. D. S.

This interesting ceremony, so long sighed for by the people of Mangalore, took place at six o'clock in the evening, in the presence of about six or seven thousand spectators. When the Pro-Vicar was about to preach at the end of it, a violent monsoon storm burst over the hill and scattered the people right and left to the shelter of their homes. In spite of this the young men who had charge of the fireworks that were to wind up the proceedings, persisted in carrying out that part of the programme, but all their endeavours only ended in smoke. This proved no unhappy augury, however, for building was carried on steadily from that day, in the

face of many difficulties, by Mr. Vitus M. Fernandes, the architect, assisted by Mr. J. M. D'Mello, and under Father Mutti's supervision. Three years later, on February 15, 1885, classes were opened in the schoolrooms on the ground-floor of the new College and the rooms overhead were occupied by the members of the community. A great many details remained to be completed, which have occupied the attention of successive Rectors down to the present day. In 1899-1900, owing to the steady increase in the number of the students, a new twostoreyed building 85 × 36 feet was erected at the cost of Rs. 11,000 for the accommodation of the classes of the College Department, which were thus completely separated from the School Department. The corner-stone was solemnly laid on the afternoon of Sunday, July 23, 1899, with the following record from Father Zerbinati's pen inclosed in it:-

A.M.D.G.

LEONE.XIII.PONT.MAX.XXII.ANN.REGNANTE VICTORIA.INDIÆ.IMPER.LXIII

ABVNDIO . CAVADINI . E . SOC . JESV . ANTISTITE X . KALENDAS . AVG .

ÆDIBVS . LYCEI . ALOISIANI GYMNASIVM

ET.CONCLAVIA.IN.VSVM.DISCIPVLORVM
NVMERO.CRESCENTIVM

ADDENDA . CVRAVIT

ÆGIDIVS.FRACHETTI.E.S.J.SODAL.PRÆPOS.
IDEMQVE.IN.DIŒCESI
VIC.POTESTATE.FVNGENS

AVSPICALEM . LAPIDEM . RITE . DEMISIT J.M. D'MELLO . ARCHITECTO

For this last building Government kindly sanctioned a grant that covered one-third of the outlay. In the case of the building of the College itself Government refused at first to grant more than Rs. 8,000. because the building had been begun before its sanction had been obtained, against the provisions of the Grant-in-Aid Code. Objections were raised also on other grounds, but later on Mr. Garthwaite, Inspector of Schools, made a report to Government, and on the strength of his representations an additional grant of Rs. 7,000 was made. It may be remarked here that not all the property at present belonging to the College was included in Mr. Lobo's donation, for the lower playgrounds and a little strip of land running round the spur of the hill behind the College were of subsequent acquisition.

From the foregoing it will be seen what a handsome outlay of capital has been required to build,
equip and keep in repair the College to the present
day. Had it not been for the generosity of benefactors in Europe the people of Mangalore would
have had to content themselves with an altogether
humbler structure, for the amount realised in South
Canara was out and out inadequate to provide more
than a common High School, and this when there
was question of an institution that appealed to their
most generous support. The success of the enterprise was due to the way Father Mutti laboured
for it both here and in Europe, and it was a happy
thought that inspired Mr. Martin Pais, a few years
ago, to put up at his own expense a mural tablet

of Carrara marble in the College vestibule inscribed with the name of one who deserves so well to be remembered with gratitude by the Catholic community. During the year 1880, which Father Mutti spent in Europe in quest of funds to build the College, he succeeded in collecting over Rs. 7,000 from various benefactors, but had it not been for the generous subsidy by the General of the Society of Jesus and the loan of 100,000 francs raised in Europe, the lines upon which the plan of the College was laid out would of necessity have been very contracted. It may interest readers of these pages to know that besides a debt of gratitude there is a capital of debt resting on the College, upon which His Lordship the Bishop of the Diocese is paying about Rs. 2,400 a year interest. Now, however, that the College is built and kept going, very few give a thought to the burden its maintenance is to those who are responsible for it.

To meet current expenses the College has to depend mainly on a monthly Government grant, school fees and private charity. His Lordship the Bishop contributes a handsome sum annually for the education of poor and worthy students, and considerable aid is received from scholarships founded for the same object. The most valuable of these latter are likewise due to the generosity of benefactors in Europe. Those that deserve first mention are the two founded by an Austrian gentleman, whose name, in deference to his express wish, is not made known. They are both of the value of

Rs. 1,728 and were founded in 1895 and 1896 for students in the B. A. course. Another of the value of Rs. 1,339 was founded by that great benefactress of the College, the Countess Caroline de Villavicencio, in 1896, for the student who passes highest in the first class in the Matriculation examination and continues his F. A. studies in the College. This scholarship is known as "The Scholarship du Sacre Cœur," so called because it was founded in memory of her deceased daughter Madame Mary C. de Villavicencio, a nun of the Congregation of the Ladies of the Sacred Heart. Here in Mangalore, Mr. B. S. Saldanha, head of the firm of Messrs. A. I. Saldanha and Sons, Bolloor Coffee Works, gave Rs. 1,000 to found "The Leo XIII. Jubilee Scholarship" in memory of the Sacerdotal Jubilee of the late Pontiff in 1887. It is awarded to the student who passes highest in the first class in the F. A. examination in this centre and continues his studies in the College. About the same time Mr. Saturnin Mathias, of Karkal, gave Rs. 1,000 towards founding another scholarship in the B. A. course. In 1884 and 1887 Mr. Manuel Lobo gave another Rs. 1,000 towards founding "The Lawrence Prabhu Scholarship" and "The Victoria Jubilee Scholarship" for students in the F. A. and High School classes. For many years Mr. Antony Francis Cyril Rebello, Justice of the Peace for the City and Island of Bombay, has been giving Rs. 50 to be awarded to a poor student in the F. A. course. Another scholarship of the same kind, worth Rs. 90, was awarded

in favour of a Hindu student by the late Chief of Dharmastala, Dharmapal Heggade, but it was discontinued in 1890, shortly after his death. Besides these scholarships three annual Prizes have been founded with Rs. 250 each, by the Catholics of Codialbail in memory of Father Willy in 1885, by the Catholic community of Mangalore in memory of Father Mutti in the same year, and by Mr. Manuel Lobo in 1890 in memory of the Carmelite Father Andrew of Jesus and Mary, the pioneer of Catholic education in the District. In 1880 the Catholics of Codialbail founded a Prize with Rs. 200 in memory of Father Ladislaus Desloges, who had been so long their Chaplain. In 1888 the Dewan Bahadur N. Shiva Rau endowed another Prize with Rs. 200 to be awarded to a Saraswat Brahman student, and. to complete the list, Messrs. I. P. Fernandes and Joseph Lobo a few years ago founded two other Prizes with Rs. 150 each.

Since 1881, 359 students have passed the Matriculation examination of the Madras University from the College; since 1883, 153 have passed the First-in-Arts examination; and since 1889, 106 have passed the B. A. Degree examination in the English Language Branch, 118 in the Second Language, and 98 in the Science (History) Division. The number of students on the rolls at the end of the first term of the scholastic year, March 1903, was 454, of whom 383 were Native Christians, 13 Eurasians, 33 Brahmans, 21 Non-Brahman Caste-Hindus, 3 Mahomedans, and 1 Parsee.

The succession of Rectors and Principals of the College, from its foundation to the present day, is as follows:—RECTORS:—1. Fr. Joseph A. Willy, Nov. 4, 1880, to May 14, 1885. 2. Fr. Abundius Cavadini, May 14, 1885, to Dec. 3, 1891. 3. Fr. Angelo Maffei, Dec. 3, 1891, to Sept. 8, 1896. 4. Fr. Ægidius Frachetti, Sept. 8, 1896, to July 5, 1900. 5. Fr. John Moore, July 5, 1900. PRINCIPALS:—1. Fr. Joseph A. Willy, 1879 to 1885; 2. Fr. Joseph Hoene, 1885 to 1888; 3. Fr. Henry Kemp, 1889 to 1891; 4. Fr. Angelo Maffei, 1891 to 1898; 5. Fr. John Moore, 1898.

51. The first years of the Jesuit Mission were

Apostolic labours. A Catholic Library and Reading Room. The Codialbail Press. 1879-1882. years of unremitting toil for the new missionaries. The Pro-Vicar Apostolic laboured hard to organise thoroughly the administration of the Vi-

cariate, while his Secretary and Procurator of the Mission, Father Mutti, was actively employed in Europe and here raising funds for the building of the College and supervising its erection. Father Urban Stein, as Vicar of the Cathedral, organised a new Board of Administration there and founded the Sodality of the Blessed Virgin at Codialbail. Father Willy meanwhile was doing yeoman's work in the College, shaping and moulding it into the successful institution it soon became and afterwards remained. Perhaps the most versatile labourer was Father Maffei. He was first appointed to be professor in the Diocesan Seminary, Jeppu, where he applied

himself so assiduously to the study of Konkany that, when he was sent in April to be Assistant Vicar for a time in the Cathedral, he was able to give a month's mission at Cullur, a little church about four miles north of Mangalore which was served from the Cathedral. The Christians there belonged to the Gaudi caste and were so backward in the practice of their religion that they had to be sought out by a house to house visitation. Father Maffei laboured so zealously among them that by degrees they were induced to come daily to the church for instruction, and by the time of the patronal feast of St. Antony of Padua, which was celebrated on May 13th, nearly all of them were prepared to approach the Sacraments. From that time forward a notable change for the better took place among those simple folk, which has continued down to the present day. The next important charge Father Maffei received was to be Vicar of Milagres Church, Mangalore. The people of that parish petitioned Monsignor Pagani very soon after the transfer of the Mission for a European Vicar. He placed as a condition that they should first build a decent parochial house, as the old one was very incommodious and out of repair. A fine new house was accordingly built at a cost of upwards of Rs. 4,000 and Father Maffei took possession on February 2, 1881. On the 1st of May in the year following Father Maffei began a missionary excursion to Udipi, Kallianpur and Karkal, from which he returned in the following August. In

November he revisited Udipi and made excursions to Narol and the island of Kodi, off Kallianpur, meeting many disappointments and indifferent success, till he was recalled in April 1883 and sent to be Vicar of Cannanore. During all this time he laboured at the composition of a Konkany Grammar and Dictionary, which two works were afterwards printed at the expense of the Madras Government.

In 1880 a Catholic Library and Reading Room was opened in Codialbail in a hall on the groundfloor of the Bishop's residence. The object of this was to supply good reading to the Catholic community, for hitherto nothing in the shape of a Catholic library existed in Mangalore, and a great number of books were being circulated that were positively prejudicial to faith and morals. The Library was also made the medium to circulate good literature in the way of magazines, reviews, and newspapers. The Mission contributed funds to the amount of Rs. 3,000 to start the Library, and about Rs. 2,000 more were subscribed by the Catholic community, Mrs. Mary Magdalene Coelho alone contributing Rs. 500. In 1886 it was transferred to St. Aloysius' College, where a billiard room was added to it along with a lawn-tennis court for outdoor exercise. At the beginning of 1902 the billiard table and a part of the library were removed to the Catholic Union Club Hall at Hampankatta, which had been opened on August 1, 1897, as the Sodality Recreation Hall and took its new name on its union with the Jubilee Club in September 1901.

In 1882 another valuable adjunct was made by the establishment of the Codialbail Press, which has had a very successful career of usefulness in promoting the Apostolate of the Press by printing Catholic books and pamphlets in English and the Vernacular, and in giving employment in a town where industries are practically limited to coffeecuring and tile-making.

52. On the feast of the Epiphany 1883 a Novitiate was opened in connexion with St. Joseph's Seminary, Jeppu, for the

reception of native candidates into the Society of Jesus. Father S. Zanetti, S. J., who arrived from Europe on March 4, 1882, was appointed Master of Novices, a post which he held till 1895, when the Novices were sent to the general Novitiate for the whole of India established at Shembaganur, Madura District. During these thirteen years thirteen Scholastic and four Lay-brother Novices were received, all of whom persevered and are alive to-day, with the exception of Brother Francis Pinto, a Coadjutor Brother, who died at Jeppu after a year's noviceship, on May 30, 1886. In the same year that saw the opening of the Novitiate a Catechumenate was opened in the Seminary grounds on a larger scale than the old one that had been maintained by the Carmelites in a house that stood on the property that was afterwards ceded by the Mission to the late Mr. Jacob Brito in exchange for a strip of ground given by him to the

College. The object of the Catechumenate is to provide a refuge for poor Hindus who are desirous to become Christians, and after Baptism if they are unable to shift for themselves. Some poor Christians are also maintained with them in a number of huts built for their accommodation, and a hospital is provided in case of sickness. Some charitable people in Mangalore contribute on an average about Rs. 70 monthly, which of course goes only a short way towards the maintenance of four hundred souls. After some time the Catechumenate changed its name to "St. Joseph's Asylum for the Sick and Poor," and its doors were thrown open to the needy of every caste and creed who might flock to it to receive religious instruction or relief in their necessity. In addition to this an Orphanage was opened for boys and girls and a refuge for poor widows. In 1885 a Leper Asylum was added, which soon numbered about fifty inmates. All the inmates of these institutions who are able to work are made to do so and thus contribute to their own support. The children of the Orphanage are employed for some hours every day in outdoor work. They have also their regular school hours, during which they are taught English, Canarese, Arithmetic, practical Geometry, Drawing and Music, according to their ability and the occupation they are destined for in after life. The girls spend a part of the afternoon in needle and fancy work. A number of workshops have been set up for the teaching of trades, such as carpentry, black and white smithing, shoemaking, and the like.

53. In answer to petitions sent from Mangalore

The Pro-Vicar Apostolic consecrated Bishop, 1885. the Holy See raised Monsignor Pagani to the dignity of Bishop of Tricomium, i.

p. i., and Vicar Apostolic of Canara. The Bulls were expedited on February 21, 1885, and the consecration took place in Mangalore on October 25th following, the consecrating prelate being the Delegate Apostolic, Monsignor (now Cardinal) Antony Agliardi, assisted by Bishop Caprotti, Vicar Apostolic of Hyderabad (Deccan), and Bishop Bardou, Vicar Apostolic of Coimbatore. The Cathedral was decorated in gorgeous style for the occasion under the direction of Mr. Vitus M. Fernandez, and everything was done to mark the event of the first consecration of a Bishop that ever took place in Mangalore. The clergy assembled from all parts of the Vicariate. There were five hundred reserved seats in the church, to which admission was by ticket. The number of persons present was estimated at about three thousand five hundred. After the ceremony the newly-consecrated Bishop received several addresses that were read under a splendid pandal erected in front of the church. A fine emerald ring was presented by the Catholic community. The other notable presents were a chalice and pectoral cross and chain. The Apostolic Delegate, Bishops, and clergy were subsequently entertained at dinner at St. Aloysius' College. In the evening the new Bishop went to Milagres Church where there were ceremonies and addresses, concluding with splendid illuminations and fireworks. From there he was conducted in procession to his residence at Codialbail where another address was read and Benediction given. The Apostolic Delegate, during the few days he remained in Mangalore, visited the various institutions in it and then took the steamer for Colombo, carrying away with a most excellent impression of all that he had seen in the Mission, especially of the Seminary and the Catechumenate, which he spoke of many times afterwards in terms of high praise.

54. Since the settlement of ecclesiastical affairs by the commissioners who visited Mangalore under Monsignor Salvadore Saba

de Orsieri in March 1863, Goanese and Propaganda jurisdiction existed side by side in many parishes of the Vicariate of Canara. In 1884 Pope Leo XIII. made an attempt to abolish this double jurisdiction wherever it existed in India. The King of Portugal, however, clung so pertinaciously to the old rights of the Padroado that the Sovereign Pontiff vielded and concluded a new Concordat on June 23, 1886. which on the whole was far more favourable to the jurisdiction of the Padroado than to that of the Propaganda. The Vicariate of Canara, differently from other Vicariates in India, rather gained; for an end was put to double jurisdiction within its limits by the cession to Goa of North Canara with its nine churches, fifteen chapels, and 10,574 Christians, in return for which it received the eleven Goanese

parishes of South Canara. Karwar made strenuous opposition to being put under Goanese jurisdiction, but to no avail. Rev. Father Reis, Goanese Vicar General in South Canara, with all his priests acknowledged Bishop Pagani's jurisdiction on February 16, 1887. All the priests were left free to return to Goa or remain under the jurisdiction of the Vicar Apostolic. Father Reis exhorted them all to remain, and they did so, but he himself, on account of failing health, retired to Goa. The only difficulty that arose from this transfer was in the case of the church of Milagres, Kallianpur, about which more later on. By a singular item of the Concordat the Bishop of Mangalore, except the first, was to be confirmed by the King of Portugal. Perhaps this was the result of a compromise in the terms of the final settlement, for rumours had been afloat that by the Concordat South Canara would be given also to Goa, leaving nothing but North Malabar to the old Vicariate. The people of Mangalore became greatly exercised over this, and a general meeting of the parishes of Rosario, Milagres and Urwa was held at Milagres on July 26, 1885, presided over by Mr. Ignatius Marcel Coelho, Deputy Collector, to petition the Holy See not to place South Canara again under the jurisdiction of Goa. The next day a telegram to that effect was sent to the Pope, and a memorial followed signed by 555 persons and endorsed by Mr. J. Sturrock, Collector of the District, certifying the authenticity of the signatures. Between the date of the Concordat, June 23, 1886, and that of the Apostolic Letter Humanæ Salutis Auctor of September 1st of the same year, evidently some further agreement took place between the Holy See and the Crown of Portugal; for in the establishment of the Hierarchy of India Mangalore was assigned to the Province of Pondicherry and not to Goa.

55. For several years after the transfer of the

The Tellicherry Church Case, 1880-86.

Mission to the Society of Jesus there was a good deal of trouble in connexion

with the Administration of the Tellicherry Church. Father Louis Noronha, who had been Vicar there since 1877, became unpopular with some of the members, in consequence of which the Administrator sent in his resignation, whereupon a new Administrator was elected without reference to the ecclesiastical authorities. As this was against the rules of procedure in such cases, both the Vicar and the Pro-Vicar Apostolic entered a protest, but in vain. Father Noronha was then removed from the Parish and Father Stein was sent down from Mangalore in 1880 to set matters to rights. He succeeded in effecting a compromise, but the settlement was of short duration. Father Peter J. Baptist was then appointed Vicar, and he succeeded in having a new Administrator elected according to ecclesiastical rules. Before long, however, this new officer, who was a good man, resigned and a certain Mr. D'Cruz was elected in his stead. The new Administrator was a man of a different stamp, who began by

asserting his independence of control on the part of his superiors in the management of the affairs of the church. The Vicar was soon made to feel that he had to be subservient to the Administrator, who held the keys of the almirahs and boxes and acted as if he were the master over all. This after a time became intolerable, and there being seemingly no help for it, the Vicar filed a suit in the Munsif's Court for the possession of the keys. The Munsif at the time happened to be one who had already given clear proof that he was unfriendly both to the Vicar and his party. The Pro-Vicar Apostolic meanwhile visited Tellicherry early in 1884, and called a meeting wherein he formally deposed the Administrator and appointed two Joint Administrators to act in his stead. The case against the ex-Administrator had become very complicated on account of certain acts of his with regard to church property which were done in defiance of the Vicar. To check his contumacy and that of his abettors, the Pro-Vicar Apostolic excommunicated them, which had the effect of making them bolder. The case before the Munsif's Court seemed likely to be decided against the Church party, when fortunately a new Munsif was appointed who gave a decision on the merits of the case in favour of the Vicar. An appeal was carried before Mr. Lewis Moore, the District Judge, and the Pro-Vicar Apostolic was also proceeded against for criminal intimidation on account of his sentence of excommunication; but the Judge gave judgment

again in favour of the Church party. Beaten there, an appeal was made to the Collector, Mr. Henry T. Ross, who declined to interfere. The case was then carried before the High Court of Madras, which confirmed the decision already given. After this the appellants gradually quieted down and many made their submission, among others the leader D'Cruz, at the approach of death, when by the grace of God people are generally brought to a sense of their duty.

The Sodality of Christian

Mothers, Mangalore.

56. When Father Dominic Torri, S. J., was Vicar of Milagres Church. Mangalore, from 1881 to 1886, he formed the design

of instituting there a branch of the Sodality of Christian Mothers. This association was first formed in Lille, France, in 1850, and spread so rapidly that six years later the centre of the organisation was formally established in Paris. The Primary Association, united with that of Paris, has its headquarters in the Church of St. Augustine in Rome. The work of introducing it into Mangalore in 1882 met with a good deal of apathy and a fair amount of opposition, but after a year of patience and perseverance a sufficient number enrolled themselves as members to warrant affiliation with the Primary in Rome. The diploma giving it a canonical institution was signed in the Eternal City, February 12, 1883, and was obtained from His Grace the Archbishop of Tyre, Secretary to the Propaganda, through the Very Reverend Father Pacificus A. Neno, Commissary General of the Order of St. Augustine. The Pro-Vicar Apostolic of Mangalore gave his formal approval of the foundation in Milagres Church on December 17th of the same year. The first President of the Sodality was Mrs. Juliana Coelho, who was ably assisted by Mrs. Regina Vas and Mrs. Josephine Saldanha. The growth of the Sodality has been slow but steady, its number rising from one hundred to another, till now (1903) there are in all three hundred and fifty on the rolls. A small side altar in Milagres Church served at first for their devotions, but early in 1887 the Junta of the Church, with the requisite sanction of the Bishop, granted them by registered deed a fine site 75×75 ft. to the south of the church upon which to build a chapel of their own. The plans were immediately drawn up by Mr. V. M. Fernandes and about Rs. 7,000 were soon raised to defray the cost of the building. The work was pushed on so rapidly that on the feast of St. Monica, May 4, 1887, the chapel was solemnly blessed by the Bishop of the Diocese. The funds were contributed chiefly by three Founders-Mrs. Josephine Saldanha, Mrs. Anne Mary Coelho, and Mr. Casimir S. Brito-who gave Rs. 500 each, and by the following Benefactors who contributed Rs. 200 each: - The Rev. John S. Abreo, Mr. Lazarus Domingos, Mesdames Sabina Teresa Coelho, Sabina Rego, Jane Albuquerque, Frances Abreo, Rose Brito, Seraphine Brito, Severine Brito, Anne Coelho, Mary Magdalene Coelho, Seraphine Domingos, Anne Esperança Gonsalves, Juliana A. Lobo, Natalie Lobo, Anne Frances Saldanha, Catherine Saldanha, P. F. Martha Saldanha, Seraphine Saldanha, Natalie Vas, and Miss A. M. Alice Saldanha.

A beautiful altar was erected nine years later, the most conspicuous feature of which is the altarpiece representing the Baptism of St. Augustine, which was painted specially for this chapel by the Italian artist Guadagnini, whose work on the cupola of the Cathedral of Bergamo has won him deserved celebrity. The unveiling of the painting was made the occasion of a grand demonstration by the Christian Mothers. It took place on March 19, 1896, and was graced by the presence of the Right Rev. A. Cavadini, S. J., then Bishop-Elect of the Diocese. The late Father Maffei, Rector and Principal of St. Aloysius' College at the time, delivered an appropriate lecture on the occasion. The chapel is furthermore adorned with the following epigraph from the pen of the celebrated Father Angelini, S. J., of Rome:-

> MONICAE · PATRONAE · COELESTI SACELLUM

SOCIETAS · MATRUM · CATHOLICARUM
A · FUNDAMENTIS · EXCITAVIT
OMNIQUE · ORNATU · EXCOLUIT
A · D · MDCCC · LXXXVII.

The following is a list of the Presidents of the Sodality from its foundation to the present time:—

I. Mrs. Juliana Coelho, elected February va. 1880.

- 1. Mrs. Juliana Coelho, elected February 12, 1883;
- 2. Mrs. Josephine Saldanha, elected October 26,

1884; 3. Mrs. Sabina Teresa Coelho, elected December 18, 1891; 4. Mrs. Mary Christine Saldanha, elected December 18, 1893; 5. Mrs. Juliana Coelho, re-elected December 18, 1895; 6. Mrs. Regina Vas, elected October 2, 1897; 7. Mrs. Juliana Lobo, elected June 21, 1899; 8. Mrs. Anne Frances Saldanha, elected October 2, 1901; 9. Mrs. Mary Christine Saldanha, re-elected October 2, 1902.

Since the establishment of this Sodality in Mangalore twenty years ago, great benefit has accrued from it to the whole Catholic community. "The hand that rocks the cradle rules the world," a wellknown saying of a not so well-known American author, William Ross Wallace, aptly describes the part the mother plays in the affairs of the world. To make the Catholic mother the minister of the Church with regard to her children, she must be trained herself in the practice of Christian virtue. She will then become helpful in the formation of the character of her children and able to make her home that school for heaven in which she is the oldest and most approved teacher. The two noble Roman ladies, Princess Teresa Borghese, Duchess de la Rochefoucault, President of the Sodality in Rome, and Princess Altieri, Marchioness Teresa Patrizi, Vice-President of the same, have by their gifts and letters given great encouragement to the Christian Mothers. And when His Holiness Pope Leo XIII. was requested to bless the medals intended for the Sodality, he said with much feeling: "O yes, let me also touch those beautiful medals;

may God bless the Catholic Mothers of Mangalore who will have the privilege of wearing them, and may they have the happiness to see all their fellow-citizens become Catholics."

CHAPTER VI.

CANARA UNDER THE HIERARCHY, 1886-1903.

57. On September 1, 1886, Pope Leo XIII.

The Diocese of Mangalore, 1887.

The Diocese of Mangalore, 1887.

Humanæ Salutis Auctor establishing a Hierarchy in

India. The official proclamation was made in the Council of Bangalore, January 25, 1887, where the Bishops of Southern India assembled under the presidency of Monsignor Antony Agliardi, Apostolic Delegate and Archbishop of Cæsarea. According to the first arrangement Mangalore was a suffragan See, along with Trichinopoly, Mysore, and Coimbatore, of the Province of Pondicherry. This lasted till October 2, 1893, when it was attached to the Province of Bombay, along with Poona and Trichinopoly, this whole Province being under the charge of the Society of Jesus. Canara from 1887 ceased to be a Vicariate and took its place in the Hierarchy as the Diocese of Mangalore, its Vicar Apostolic becoming Bishop of Mangalore, as it is the rule to name dioceses after cities, generally the city where the Bishop resides. When Bishop Pagani returned from the Council of Bangalore in the month of February he was accorded a splendid reception by his flock. Soon after his return he appointed his Diocesan Council or Episcopal Curia, consisting of a Vicar General, the Very Rev. J. B. Rossi, S. J., Superior of the Mission; a Chancellor, the Rev. E. Frachetti, S. J.; a Fiscal Advocate, the Rev. J. B. Polese, S. J., and four Councillors, the Revv. A. Cavadini, S. J., T. Gallo, S. J., S. Zanetti, S. J., and J. A. Coelho, Vicar of Bantwal. In the beginning of 1888 the Diocese was divided into the three Varados of Bantwal, Pejar, and Kallianpur, over each of which was set a Vicar of Vara, which is another term for a Vicar Forane.

58. It has been seen how Goanese jurisdiction in India was affected by the Concordat and the Apostollianpur, 1886-95.

Auctor. In the Council of Bangalore a decree was issued on January 25, 1887, declaring that jurisdiction to be extinct in South Canara, which when published in the Diocese was received loyally in all the parishes save Udyavar and Milagres, Kallianpur.* The parishioners of Udyavar submitted after

^{*}The following is the text of the decree issued from Bangalore by the Apostolic Delegate, Monsignor Agliardi: "Omnibus et singulis præsentes Literas inspecturis declaramus et decernimus vigore constitutionis SSmi. Dni. Nostri Leonis divina providentia Papæ XIII., quæ incipit "Humanæ Salutis Auctor" et Concordati initi S. Sedem inter et Regem Fidelissimum Portugalliæ, in tota regione seu Collectoratu Meridionalis Canara ex hac die in futurum extinctam esse jurisdictionem R. P. D. Archiepiscopi et Patriarchæ Goani, ac proinde omnes et singulos Christifideles et presbyteros a jurisdictione præfati Archiepiscopi et Patriarchæ jamdiu in ea dependentes, modo ab eadem esse exemptos, et ex nunc obligari ex obedientia S. Sedi debita et sub pænis a jure statutis ut jurisdictioni R. P. D. Episcopi Mangalorensis subjiciantur."

a short time and were rewarded by the Bishop, who built the facade of their church at his own expense. The majority of the parishioners of Milagres Church. however, clung to Goa, and appealed to the Holy See, the Archbishop of Goa, and the King and Queen of Portugal, to be allowed to remain under the Padroado. This opposition on the part of British subjects to a transfer from the jurisdiction of the Padroado to that of the Propaganda was singular, and has been attributed in part to the indiscretion of the Vicar, Father David Pereira, for the rest a good and respectable priest, who, already before the publication of the said documents, had notified his parishioners of the impending change and held out hopes to them that an exception might be made in their favour. Several of the leading parishioners who held church property which they were not inclined to give account of, much less surrender, and whose interest therefore lay in a continuance of the old regime, put themselves in open revolt as soon as the decree was published. Their first act was to close the church, whereupon Father David, who seemingly remained neutral, retired to Udipi for a few days. When he returned and found that the parochial house was also occupied, he withdrew and left for Goa soon after, leaving the church, house and all its appurtenances in the hands of the parishioners. Father Albert D'Souza, who had been appointed Acting Vicar, then arrived on the scene, but could not effect an entrance into either church or house. Mr. Ignatius

Francis Luis, Muktesar and Administrator of the church property, thereupon filed a suit in the Munsif's Court of Udipi, which dragged on from March to November 1887, when the rebels made a compromise and agreed to allow the priest to enter the house and church. It cannot be said, however, that he was in peaceful possession, for a number of the malcontents continued to make riotous demonstrations about the premises. While things were in this state it was announced that the Bishop of Mangalore was on his way to make his Pastoral Visit at Kallianpur, and Father Albert went as far as Moolky to meet him and report how affairs stood. When the rebels became aware of the Bishop's approach they profited by the temporary absence of the Assistant Vicar to occupy the house and church, the keys of which they had all along retained. The Bishop arrived and was aided by the police to enter the church, where he administered the sacrament of Confirmation notwithstanding the hostile attitude of the rebels, who, upon his departure, remained practically masters of the situation. The faithful party, on the strength of an injunction issued by the Magistrate, tried to oust them from the church and house, but did not succeed. Some time after, however, under the direction of Mr. Nicholas Brito, Magistrate, and Mr. Babu, Inspector of Police, the locks of both church and house were broken and possession secured. Meanwhile another injunction was granted at the instance of Mr. Luis to retain seventeen persons named from

interrupting Divine Service in the church, but as this had no effect upon persons not named, a suit was filed in the Subordinate Judge's Court on April 16, 1888, against one Philip Luis and 558 others named, praying, first, for an injunction to restrain the defendants from preventing the lawful Vicar from residing in the parochial house and performing his duties; second, for a declaration to the effect that the defendants had forfeited their status as parishioners; and, third, for suitable relief, with costs of the suit. Mr. J. W. Best, the District Judge, on appeal granted a temporary injunction on December 12, 1888. The High Court on revision held that he had no power to do so, upon which he had the whole case transferred to his own Court and granted a second injunction on January 24, 1889. On February 11th Mr. Sujaet Ali, Head Assistant Collector, came from Udipi and declared the faithful party to be in actual and exclusive possession, the legal effect of which declaration was to render aggression on the part of the malcontents an offence punishable under the law. For better security, however, a posse of police that had been posted about the premises was retained.

Another motive for precaution at this time was the danger the church was in of being made over to a suspended Goanese priest named Antony Francis Xavier Alvares, who had arrived in Mangalore from Colombo on December 31, 1888. This unfortunate man was born in Salsette, Goa, in 1837, and had been educated by the Jesuits in Bombay,

where he was ordained priest in 1864, and for four years laboured as a zealous priest in the Bombay Mission until he got transferred to Goanese jurisdiction. After a time pride got the better of him and he aspired to ecclesiastical dignities, the episcopal mitre being the goal of his ambition. He was put under the ban of the Church by the Archbishop of Goa for his diatribes against ecclesiastical authority published in certain Goanese newspapers. When the Concordat and the Apostolic Letter Humanæ Salutis Auctor were published he went to Ceylon, where he lent his aid to some Goanese Catholics who refused to abandon the Padroado. For a time he set up an ecclesiastical establishment of his own and styled himself Prefect Apostolic of Ceylon, India and other parts, with the design to found a Catholic international Indian Church, independent and in no way connected with European clergy. He afterwards sought episcopal consecration from the Jacobite Mar Dionysius, Syrian Metropolitan of Malabar, who appointed him Prefect Apostolic, without episcopal consecration, on August 15, 1888, and commissioned him, in answer to the solicitations of the rebel parishioners of Kallianpur, to be "the pioneer of the Syrian Catholic and Apostolic Mission in Canara." He left Colombo on December 15th and arrived in Mangalore on December 31st. It happened that on the same day Father Hoene, S. J., who had been Principal of St. Aloysius' College and Director of the Sodality in Codialbail, was returning to Bombay, and a

number of Catholic gentlemen and of the students of the College were assembled at the Bunder to bid him farewell. Just as they were awaiting the Father's arrival from Codialbail, the boat bearing the fortunes of the Prefect Apostolic and the Syrian Church approached the landing-place and met with so hostile a reception that its occupant thought it prudent to land elsewhere. He then went on foot to Balmatta, where he was lodged by the Basel Mission, and began a series of long conferences with the leaders of the revolt in Kallianpur. A part of his plan of campaign was to create a schism in Mangalore, but that failed utterly, thanks to the obedience paid by both clergy and laity to the circular issued by Monsignor Pagani on December 31st, warning them to have nothing to do with him. This was followed up by a Pastoral Letter on February 7th, declaring that the intruding priest had been suspended some years back by the Patriarch of Goa, and declared excommunicated by the Archbishop of Colombo on November 28, 1888; that, furthermore, by submitting to the Jacobite Mar Dionysius he had become a schismatic and as such was deprived of all jurisdiction in the Catholic Church, consequently that the absolutions he might dare to pronounce or marriages to solemnize were null and void, and all his ecclesiastical functions sacrilegious. The faithful were therefore forbidden under divers pains and penalties to have any intercourse of a religious nature with the schismatic priest, or to give him any help by either deed or

word in any schismatical attempt. To this Alvares, in his quality of "Prefect Apostolic of Ceylon, Goa and India," replied by a Pastoral, dated from his residence at Barkur on February 15th, in which he complained that "it hath concerned Us much to learn that Rev. N. Pagani, styling himself "Bishop of Mangalore," hath assumed to himself an authority of which he is not possessed, and hath had the temerity to publish decrees of excommunication against Our person and against Our authority."

The first overt act towards assisting the rebels took place on February 28th, when Alvares moved to Bramhavar, a village near Kallianpur, in company with some members of the German Basel Mission and some of the rebels of Kallianpur. Monsignor Pagani had taken the precaution to petition the Head Assistant Collector at Udipi, Mr. Sujaet Ali, to bind him over to keep the peace, so no actual attempt was made to occupy the church at Kallianpur. A temporary chapel was raised at Nilavar, where for a few months Alvares exercised various ecclesiastical functions. As the rebels did not enter into his views to his entire satisfaction, he left the place in May for Cochin, leaving a certain Zephyrin Noronha, a priest who had come from the Archdiocese of Goa without leave of his Ordinary, to carry on the bad work. This newcomer was first warned by Monsignor Pagani on June 4th, to desist from his contumacy, but not heeding the warning he was formally excommunicated on July 4th following. Some time afterwards another ecclesiastic from Goa associated himself with this schismatic priest. About the beginning of August 1889 Alvares was consecrated Archbishop, as Mar Julius I., of Goa, India and Ceylon. In January or February 1892 his followers in Kallianpur beheld him again among them, on which occasion he administered Confirmation to about two hundred and encouraged them to make new efforts to gain possession of the church.

Monsignor Pagani all this time made repeated efforts to win over the rebels. As they complained of Father Albert D'Souza, he offered them another excellent parish priest who, before the Concordat, had belonged to the Goanese Mission, but to no avail. Fathers Basil Barreto and Louis Fernandes were sent to Kallianpur in December 1888, and in January 1889 Father Martin Coelho was sent from Mangalore to induce them to submit, but all in vain. There were individual submissions, but the great mass remained obdurate, which was due chiefly to the way the leaders flattered the common people that Rome would grant their request to be restored to the Padroado or that the decision pending in the Civil Court would be in their favour. The same leaders, not satisfied with involving one parish in revolt, as early as 1887 sent emissaries to other parishes, notably Pejar and Agrar, to gain them over to their cause, but the zeal of the parish priests, especially of Father Basil Barreto, frustrated their efforts. A small paper in Bombav called O Anglo-Lusitano, edited by a certain Dr. Lisboa Pinto, was condemned by the Holy See on December 21, 1888,

for the part it took in sowing dissension and keeping up opposition to what had been determined by the Sovereign Pontiff. Two sentences of the letter from the Secretary of State, Cardinal Rampolla, deserve quoting here for the sake of the plain statement contained in them on the duty of loyal children of the Church towards the decrees and decisions of the Sovereign Pontiff. "Every one," says the letter, "knows that in the Catholic Church it is not permitted to laymen to mix themselves in discussions regarding religious matters, and to raise protests, even in the shape of petitions, against acts emanating from the Holy See and by it declared definitive after long and careful deliberation. To pretend to instruct the Bishops and the Supreme Pontiff Himself in what they should do for the good of souls and to preserve justice; to say that the Supreme Pontiff was not well informed when He prescribed certain rules of conduct to the faithful; to declare that the acts of the Supreme Pontiff determining the exercise of ecclesiastical jurisdiction were issued without knowledge of places and circumstances of time, and in violation of the rights of others, or that they are not binding on the consciences of the faithful, is a crime of intolerable presumption and shows a manifest will to ignite the flame of discord in the Church."

After the temporary injunction granted by Mr. Best on January 24, 1889, restraining the rebels from interfering with Father Albert D'Souza and his associates in the performance of religious worship

in the church and cemetery and residing in the house, and from introducing into the charge any person calling himself a priest or otherwise who was not appointed by the Bishop of Mangalore, it was thought best to refrain from prosecuting the case any further, and it was consequently withdrawn in the month of March. But that the rents of the church might not be lost, four tenants were proceeded against in the Udipi District Munsif's Court. The case was transferred, by consent of both parties, to the District Court of South Canara at Mangalore, on the ground of the general importance of the case, and because it was in some respects a continuation of the former proceedings. After a postponement at the instance of the defendants, the case came up for hearing before Mr. W. J. Tate, on October 15, 1890, and was pleaded on the 25th of the same month, but was held over for consideration till December 31st, when judgment was delivered in favour of Mr. Luis, the Muktesar of the church. The defendants having prayed for a revision of the case, it came up again on March 20, 1891, but judgment was reserved. On June 1st following, the day Mr. Tate left Mangalore for Coimbatore to be Acting Collector, he gave judgment reversing the one first passed, on the ground of some want of formality in the plaintiff's appointment. A new Junta of the Kallianpur Church elected Mr. Luis Muktesar, and the tenants were proceeded against anew before Mr. U. Babu Rao, District Munsif of Udipi. Judgment was given on August 1, 1892,

again in favour of the plaintiff, but with a rider that Mr. Luis should give security before collecting the rents. The security was given, but an appeal against it was entered by the plaintiff before Mr. S. Subbayar, Sub-Judge of Mangalore, who set aside the security clause on February 17, 1893.

A month before this decision was given, the rebels had filed a more important suit in the same Court for the recovery of the church, the parochial house and the cemetery. The case was tried for the greater part of the year, until, on November 31d, Mr. O. Chandu Menon, Subordinate Judge of South Canara, found for the defendants as follows:—

- "I. that Kallianpur Church is a very ancient Roman Catholic Church dedicated as a trust for worship of God according to the tenets of the Roman Catholic religion and in communion with the Church of Rome;
- II. that the plaintiffs having denied their communion with the Church of Rome by refusing to act in accordance with the *Concordat* promulgated by His Holiness the Pope and His Majesty the King of Portugal, have ceased to be the parishioners or any part of the congregation of the Kallianpur Church, and thereby lost their right to any possession, use or custody of church fabric, &c., or to any participation in the management of the temporalities of the church;
- III. that the Kallianpur Church, according to the terms of the *Concordat* of 1886, has been placed under the Bishopric of Mangalore and that the

Bishop of Mangalore is the proper authority to appoint Vicars of the Kallianpur Church;

IV. that according to the usage in Kallianpur Church and other churches in this country, the right of supervision and control of the management of the temporalities of a Roman Catholic Church, as proved in this case, is vested in the Bishop of the diocese to which the church belongs;

V. that the right of management of trust property which the plaintiffs claim cannot, under any circumstances, be recognised when it is found that the exercise of such right would defeat the very object of the trust; and

VI. that the right of selecting office-bearers to a church by whomsoever exercised, the usage proved shows most clearly and emphatically that all such appointments were subject to the 'veto' of the Bishop of the diocese to which the church is attached.

Upon these findings I dismiss this suit with all costs."

An appeal was in due course carried before the High Court of Madras, where it was heard before the Honourable Sir Arthur J. H. Collins, Chief Justice, and the Honourable Mr. Justice Parker. It was before the Court on the 18th, 25th and 26th days of February 1895, and the following judgment was delivered on March 1st:—

"The plaintiffs sue under Section 30 of the Civil Procedure Code, claiming to represent the body of parishioners of the Milagres Church at Kallianpur, to recover possession of the Church, the Parochial house and cemetery, the property which they allege to be vested in them as it is an endowment made by their ancestors. They allege that up to 1887 and as far back as memory can carry, the Archbishop of Goa as representing the King of Portugal has appointed priests to the church, but by the Concordat of 1887 between the Pope and the King of Portugal the ecclesiastical and spiritual jurisdiction over the church has been transferred to the Bishop of Mangalore and that a Vicar appointed by that Bishop is now in possession. Plaintiffs allege that they have never consented to the Concordat and that the fabric and the properties of the Church are vested in them, but the Head Assistant Magistrate, under Section 145 Criminal Procedure Code, has declared the Vicar to be in possession. Hence the suit.

"The defendants deny that the Church and its properties belong to the parishioners, and allege them to be trust property dedicated for ever to the worship of God according to the doctrine and discipline of the Roman Catholic Church, and point out that plaintiffs who have ceased to be Roman Catholics can have no title to the property and no control over the endowment.

"Complaint was made that the issues framed by the Subordinate Judge did not meet the requirements of the case,—but it is clear that the first three issues sufficiently raise the question of the plaintiffs' title. The Subordinate Judge has found against that title and if he is correct in that finding it is not necessary to go further.

"The plaintiffs have called nine witnesses including the 1st plaintiff and the 1st defendant. The testimony of the last witness, the 1st defendant, is entirely against their claim, and beyond the bare assertion of the other witnesses that the church fabric etcetera belongs to them there is absolutely no evidence of title. Documentary evidence there is none, and it is not even shown in whose name the church properties are registered in the public accounts. The plaintiffs are evidently uneducated people and densely ignorant. They state that they are now Syrian Christians, and say that they receive ministrations from some priest under the jurisdiction of the Partriarch of Antioch, who is the spiritual head of the Syrian Church,—but in the same breath they, one and all, declare that they belong to the same religion as the Padroado, namely, the Archbishop of Goa and the burden of their complaint is that they have been transferred to the jurisdiction of a Bishop appointed by the Propaganda. They clamour loudly to be retransferred to the jurisdiction of the Padroado Archbishop of Goa, and are apparently not aware that the Archbishop of Goa is a Roman Catholic Bishop deriving his spiritual authority from the See of Rome, and that their own evidence makes it clear that the church, of which they seek possession, has been from time out of mind a Roman Catholic Church, and that the endowments thereof are impressed with a trust for the worship of God according to the doctrine and discipline of the Church of Rome. The cross-examination of the plaintiffs' witnesses shows the most hopeless ignorance, and contradicts their own case over and over again. It is urged by their counsel that the church, which dates back to the sixth century, must originally have been a Syrian Church,--but of this there is no evidence. Even if the fact be so, the character of the trust has long ago changed (See I. L. R. II Mad. 295). It is clear from the evidence of the plaintiffs themselves that as far back as memory can carry, it has been a Roman Catholic Church and under the jurisdiction of a Roman Catholic Bishop. There is still a Roman Catholic congregation, and whatever rights the "junta" appointed by that congregation may have in conjunction with the Vicar to manage the temporalities of the Church, it is evident that the plaintiffs can have none. Their exclusive proprietary title has not been proved; nor in any case could they have any title not subject to the burden of the trust, and as long as they repudiate the object of that trust they have disqualified themselves as members of the congregation from any right to participate in its management.

"The truth appears to be that the plaintiffs, who are very ignorant people, have been tools in the hands of others. Advantage has been taken of the old animosity of the Goanese party against the Roman Propaganda to fan the dispute, and the plaintiffs, while calling themselves Syrian Christians,

really want to be under a Roman Catholic Bishop of their own choosing. No such liberty of choice can be exercised by them,—and the plaintiffs, if they accept the spiritual jurisdiction of the See of Rome, must also conform to the discipline of the Roman Church. As far as this congregation is concerned there is no shadow of a grievance, for if any benefit attaches to the patronage of the Royal House of Portugal the Bishop of Mangalore enjoys it equally with the Archbishop of Goa.

"We think the plaintiffs' case has wholly failed, and dismiss the appeal with costs."

59. In 1887 Father Stein laid the foundations

The Ursulines, 1887-1903.

of an institute that grew and prospered and effected great good in Mangalore. Seeing

that there were many young women in Mangalore who for one reason or another remained single in the world, he formed the design of uniting them in a religious organisation after the fashion of the Ursulines founded by St. Angela Merici in Italy. The chief object of this institution is to give its members an opportunity to lead a kind of religious life in the world, to be nuns at home, and thus obviate the dangers that are likely to beset young women left to themselves without an object in life and without the safeguards necessary to keep them in the path of virtue. Another object is to make them helpful in the performance of works of zeal and charity that come within their sphere. They render invaluable assistance by teaching Christian

Doctrine in the churches and villages, attending to the neatness and decoration of the churches, visiting the poor and sick in their houses, and looking after waifs and strays wherever they are found. They are united under a Superioress whom they call the Mother of the Company, and meet once a week to listen to an exhortation from the priest who acts as their Director. They are generally dressed in black, with no ornaments or jewellery, and have no other distinguishing mark save a crucifix and ribbon. Those who wish to be admitted must make a year's noviceship, after which they make a vow of virginity. Though the institution is primarily intended for maidens, widows are admitted in exceptional cases, and these take a vow of chastity. Their centre is at the Cathedral, where they meet weekly for their devotional exercises. With funds collected by them here and there they have built a pretty large twostoreyed house in the compound to the rear of the Cathedral, in which several good works are conducted. First among these is a day-school for poor girls, attended by more than a hundred pupils who would otherwise be left to their own devices to grow up in ignorance of all that is good and in family surroundings not always favourable to morality. The two Ursulines who have charge of the school reside there under good religious discipline. On Sundays they gather the poor children from the neighbourhood and teach them the Catechism. Furthermore, in the chapel attached to the same house, they have organised a sodality

of the Children of Mary specially designed for the spiritual advantage of the class of children who frequent the school. The Superioress of the Company from the beginning has been Miss Nympha Fernandes, and she is just now thinking of devoting her whole time to the extension and consolidation of the work carried on by it. Every day proves more and more what a large and fruitful field there is for its zeal. The organisation has shown during the last sixteen years the amount of good it can accomplish and that there is a place for it in the Diocese. It began at Easter 1887 with Seraphina Noronha, Martha Saldanha, and Juliana Rego, the last of whom afterwards entered the Carmelite Convent at Quilon. Two others, Sisters Mary Noronha and Josephine Coelho, passed from the Ursulines to the Sisters of Charity at the Jeppu Orphanage, and one, Sister Johanna Castelino, joined the sisterhood of the nurses in the Kankanady Hospital. Sisters Isabella Miranda, Paulina Minezes, and Sabina Coelho have gone to receive the reward promised to those who instruct many unto justice. Ursulines at present number twenty-two.

The Papal Jubilee 1888.

The Papal Jubilee 1888.

December 23, 1837, by Cardinal Odeschalchi, and so 1887 saw the celebration of his Golden Jubilee in the Sacred Ministry. In Mangalore the event was celebrated with a good deal of enthusiasm. Some months before the end of the year a committee was appointed to arrange the details of the

local celebration and to collect objects of interest to be sent to Rome for the Vatican Exhibition. A goodly sum of money was also collected and forwarded to the Holy Father along with a Spiritual Bouquet of Masses, prayers and good works, which must have been very grateful to the Common Father of all the Faithful. The day chosen for a grand display of Catholic loyalty in Mangalore was Sunday, January 1, 1888, when a Pontifical High Mass was celebrated in the Cathedral in the forenoon, concluding with the Te Deum and Solemn Benediction of the Blessed Sacrament. In the evening the people assembled in their thousands before the Cathedral and formed into a torchlight procession, which wound part of its way through the Bazaar and around the Maidan to Milagres Church, where a platform was erected in front of the church, from which Solemn Benediction was given once again after the chanting of the Te Deum. The military band was in attendance, and the way was gaily decorated with evergreens and triumphal arches, all the Catholic houses being illuminated. The following day a grand fete was held on the Maidan for the benefit of some 2,500 children of both sexes, who were entertained round a number of marquees set up there. To mark this great event in the life of the Sovereign Pontiff, Mr. B. S. Saldanha set up a more enduring memorial by founding the Leo XIII. Jubilee Scholarship in St. Aloysius' College.

The Catholic Provident Fund.

The Catholic Provident inaugurated in Mangalore in commemoration of the

Sacerdotal Golden Jubilee of His Holiness Pope Leo XIII. and under the patronage of His Lordship the Bishop of Mangalore. The object of this Fund is to place a safe and sure way within the reach of every one to provide for the families of its deceased members. The idea originated with Mr. J. Boniface Fernandes and Mr. Camillo Coelho and was in the first instance developed and formulated by Mr. J. J. C. Fernandes and Mr. J. S. Coelho, who submitted it to Father Stein, S. J., then Vicar of the Cathedral. Father Stein gave it his hearty support, but his premature death on October 21, 1888, deprived it of the benefit of his help and direction. His place, however, was ably supplied by Father E. Frachetti, S. J., who succeeded him as Vicar of the Cathedral and acted as President of the Managing Committee of the Fund till 1902, when on account of his many other pressing duties, he committed it to Father J. B. Polese, S. J., Procurator of the Mission. The number of members is limited to two thousand, divided into three classes. The present strength (1903) shows that there are 494 in the first class, 687 in the second, and 500 in the third. The total funds at the end of the first year amounted to Rs. 5,634—15—8, which rose to Rs. 86,459—13—7 at the end of 1903. The total number of families benefited up to December 31, 1903, was 391, and

the total amount of Bonus disbursed to them was Rs. 212,423-14-6. The Fund Office was at first in the house of Mr. J. J. C. Fernandes, but later on, when more ample accommodation was requisite, Monsignor Pagani placed it in its present quarters adjoining the Codialbail Press.

Death of Monsignor N.
M. Pagani, First Bishop of Mangalore, was born of a noble family at Nocera dei Pagani, in the

Kingdom of Naples, on August 9, 1835. He received his early education in a Jesuit College, and on May 4, 1851, entered the Society as a novice. After going through the usual course of study, he was ordained priest at the early age of twenty-six and sent out to the Bombay Mission by the Very Reverend Peter Beckx, General of the Society. He arrived in Bombay on December 26, 1861, and was stationed for some months at Bandora to learn English and Portuguese. He then served for five years as military chaplain at Surat, Baroda, and Khandalla, till May 1, 1867, when he was given charge of St. Francis Xavier's School at Cavel. On February 15th of the following year he went to Karachi as military chaplain, and remained there till January 8, 1872, when he was appointed Vicar of the Cathedral in Bombay. From April 22, 1876, till October 2, 1877, he was Pro-Vicar Apostolic. He then served for a year as Minister of the College of St. Francis Xavier, till December 26, 1878, when he was sent to found the Jesuit Mission of Mangalore as Pro-Vicar Apostolic and Superior. He acted as Superior of the Mission till December 25, 1881, when he was succeeded by the Very Reverend J. B. Rossi, S. J. On November 25, 1885, he was consecrated Bishop of Tricomium, i. p. i., and on the establishment of the Hierarchy, January 25, 1887, was proclaimed Bishop of Mangalore. When he died on April 30, 1895, he had almost completed his sixtieth year, having spent thirty-four years in India—seventeen in the Mission of Bombay and seventeen in Mangalore. The year 1890 he spent in Europe on his visit ad limina, the only time he left India in thirty-five years. Such is the brief record of a busy life, well spent in the service of God and for the good of souls.

Those who were privileged to know Monsignor Pagani intimately, esteemed him as a truly saintly man both as a religious and a priest. He was above all a man of prayer and union with God. As he went on his afternoon drive about the city he was always seen with his Rosary in his hand. His patience and affability, his characteristic virtues, endeared him to all. How well the paternal love he bore his flock was repaid, we have had an opportunity to gauge in the course of this history. How often his heart was bruised and wounded, we have also seen. He experienced to the full the truth of the saying that Palm Sunday is always followed by Good Friday. No sooner had the Hosannas died away that greeted him on his return from Bangalore as First Bishop of his newly-erected Diocese, than he had to listen to the "Away with him" which came from an important parish under his jurisdiction. The grief that filled his heart during those long years when he was dragged from tribunal to tribunal to defend the interests of the Church is known to God alone. The way he acted the part of the Good Shepherd in striving to save his flock and keep it in the bond of unity and peace, proved him to be a model Bishop. The work done by him or under him during the seventeen years he ruled the Diocese, was so manifold and great that we might apply to him the inscription over the door of St. Paul's Cathedral, London, commemorative of Sir Christopher Wren, Si monumentum quaeris circumspice. We behold so many monuments of his zeal in the first-grade College of St. Aloysius, with its four hundred students, mostly Catholics; St. Joseph's Seminary, with its twenty levites training for this Mission and twenty-one for other Missions; the Convent of Cloistered Carmelites at Kankanady, the flourishing Convent Schools of the Tertiary Carmelites in Mangalore, Calicut, Tellicherry and Cannanore, with a thousand and more children; the forty-seven boys' schools, with an attendance of 2,185 pupils; so many parishes provided with zealous pastors aided by thirty-three Catechists; the Christian Doctrine taught regularly in all the parishes, along with so many other institutions tending to reform our old Christians and educate the rising generation. To these add the Sodalities and Confraternities for both sexes, the Catechumenate of Jeppu for the conversion of the pagans, the orphanages, hospitals and leper asylum, all showing the operativeness of Catholic faith and charity.

All this and much more Monsignor Pagani saw effected before age and infirmity began to prev upon an enfeebled constitution. The closing years of his well-spent life, were marked by physical debility which foretold an early dissolution. The months of April and May were especially trying to him on account of the great heat, and the long functions in the Cathedral during Holy Week were completely prostrating. His last illness was in great part due to the exhaustion brought on by them. During the Pontifical High Mass on Easter Sunday, April 14th, he became so weak that he could scarcely get through it. The rest of the month was spent in the College, where it is considerably cooler than in the Bishop's residence at Codialbail, which he used to call "a little Purgatory." A trip to Mercara was proposed to him but he was unable to undertake it. The debility went on increasing day by day until Monday, April 29th, when he received all the rites of the Church with the greatest composure and devotion, and passed away about two o'clock in the morning of Tuesday.

When day dawned the passing bells all through the city rang out the sad news that the Diocese was in mourning for the loss of its beloved Bishop. The chief Catholics of the city immediately waited on the Vicar General, the Very Rev. Father J. B. Rossi, and requested him to have the body embalmed so that time might be gained to arrange for a solemn funeral similar to that of Bishop Mary Ephrem. As this was considered impracticable, the funeral was set for the afternoon of the same day. About eight o'clock in the morning the body was borne to the College Chapel, where thousands thronged during the course of the day to kiss for the last time the hand of their beloved Pastor and to pray for his soul. About five in the afternoon the funeral procession moved towards the Cathedral, the coffin being borne by the clergy under a black baldachin supported by six of the most respectable Catholics of the city. The whole route was hung with mourning, and close behind the clergy came Mr. Welsh, the Collector, and several prominent European gentlemen. An immense crowd of people made up the cortege, among whom were many Hindus and Mahomedans. Vespers of the Dead were chanted in the Cathedral, followed by a funeral oration in Konkany by Father Torri. After the last absolution all that was mortal of Monsignor Pagani was laid in the grave at the foot of the High Altar, alongside of Bishop Mary Ephrem, with whom he was so kindred in spirit. A handsome marble tablet set in the sanctuary floor bears in the following inscription composed by Father Zerbinati, S. J., comprehensive testimony to his worth:-

SACRUM · CINEREM · HEIC · HONORATE SUPERSTITES

NICOLAI · M · PAGANI, · E · S · J.

PRIMI · MANGALORENSIUM · EPISCOPI

QUI · GENERE · CLARUS

DIGNIS · OPTIMO · ANTISTITE

ET · IGNATIANO · SODALE · PIENTISSIMO VIRTUTIBUS · MAJOR

ANIMI · MANSUETUDINE

MORUMQUE · SUAVITATE · SINGULARI KLERI · AMOREM · ET STUDIA · POPULI MERITUS

DECESSIT • PLACIDISSIMO • EXITU

PRIDIE • KAL • MAJAS • ANN • MDCCCLXXXXV

ANNOS • NATUS • LIX

AVE · ET · VIVE · IN · DEO
ANTISTES · SANCTISSIMI · EXEMPLI ·
TUUM · NOMEN · GRATA · RECORDATIONE
RECOLET

SERA · POSTERITAS

63. After the death of Monsignor Pagani the

Monsignor A. Cavadini,
S. J., Second Bishop of Mangalore.

Diocese remained widowed till December 2nd, when news was received that the

Very Reverend Abundius Cavadini, S. J., Superior of the Mission, had been chosen as his successor in the See of Mangalore. The Bishop-elect went to Italy for his consecration, which took place in the Cathedral of Bergamo on Sunday, June 28, 1896, the consecrating prelate being Monsignor Cajetan Camillo Guindani, Bishop of Bergamo, assisted by

Monsignor James Corna Pellegrini, Bishop of Brescia, and Monsignor J. B. Rota, Bishop of Lodi. It was the occasion of a great deal of enthusiasm in Bergamo, the native Diocese of the new Bishop, and in the Diocese of Mangalore, where the Te Deum was sung in all the churches. By a happy coincidence Monsignor Agliardi, who as Apostolic Delegate of India had consecrated Monsignor Pagani in Mangalore on October 25, 1885, was raised to the Cardinalate just at the same time, and Monsignor Cavadini sent him the following telegram to Vienna, where he was Papal Nuncio:-"Just consecrated Bishop of Mangalore; I send congratulations to your Eminence on your promotion to the Cardinalate." To this came the reply:-"I thank you with all my heart for your felicitations, and reciprocate them on your Episcopal Consecration, adding best wishes for your beautiful Diocese." Meanwhile the electric cable from India signalled "Pastori desideratissimo gratulatur" from the secular clergy of the Diocese, and the laity wired, "Your Lordship's children joyfully offer their most cordial homage of love, praying speedy return."

When the monsoon rains had ceased and the port of Mangalore was again open, meetings were held and committees appointed to make preparations to welcome the new Bishop to his Cathedral city. Mr. B. S. Saldanha, head of the firm of Messrs. A. J. Saldanha and Sons, gave Rs. 500 towards a fund for a Band to be organised in honour

of the Bishop, and the firm itself gave an equal sum for another fund to aid the technical institutions at St. Joseph's Workshops, Jeppu, while another fund was set on foot by the Reception Committee. Just as preparations were going forward came the unexpected announcement that Sir Arthur Havelock, Governor of the Madras Presidency, would visit Mangalore early in October. His Excellency's visit somewhat retarded the preparations, but after his departure, and especially as the time approached of His Lordship's arrival, the whole of Catholic Mangalore was actively engaged setting up pandals and triumphal arches and adorning the churches. His Lordship left Trieste by the Austrian Lloyd SS. Imperator on October 3rd, and reached Bombay on Sunday evening, the 19th of the same month. On Tuesday afternoon, October 27th, he arrived in the roads of Mangalore, about 5 o'clock, on board the B. I. S. N. SS. Ellora, and was taken off a little later by the steam launch kindly furnished by the Shepherd SS. Company. When the launch crossed the bar and entered the calm waters of the river, it was joined by a number of boats that followed it to the landingstage amid the firing of mortars and the cheering of fully ten thousand people who crowded the Bunder. The Very Reverend J. B. Rossi, S. J., Vicar General and Superior of the Mission, surrounded by a large assemblage of the clergy and prominent laity, received His Lordship under a handsome pavilion. A procession was then formed

of the Sodalities and Confraternities in their full regalia, the Tertiary Carmelites of the Syro-Malabar Rite, the Native Clergy, the Seminarists, and the Scholastics and Fathers of the Society of Jesus. His Lordship walked under a baldachin carried by the Seminarists and was followed by thousands of people. As the shades of evening were gathering in, the way to the Cathedral was lit up with Bengal lights which brought into relief the elegant triumphal arches with their classical inscriptions. The following, which shone out in the lurid glare of the artificial lights, is a good specimen of the many that adorned the arches spanning the way:- Te templo succedentem secundis votis prosequimur. Amor et Religio cives agunt festivos hilares Pastoris in occursum sui. Alma faustitas, candida pax, morumqueintegritas gregi arrident usque tuo.

Before the entrance of the Cathedral His Lordship took his seat under a pandal, where addresses were read, in Latin by the clergy and in English by the laity and the president of the Sodality of Christian Mothers, after replying to which he entered the Cathedral, and the *Te Deum* was intoned by the clergy, who then paid their homage to their new Bishop. A move was then made to Milagres, where another splendid reception was prepared. The whole way from the Government College to the church was artistically decorated with arches and festoons, from which shone out thousands of lights. When His Lordship arrived at the confines of the parish he was invited by

Mr. C. S. Brito to descend from his own and enter a handsome carriage that had been prepared for him, which many willing hands drew in triumph to the church. After the reading of an address, the congregation entered the church and Solemn Benediction was given. The ovation was continued from Milagres to His Lordship's residence at Codialbail, which was reached about 9-30 P. M., and a day of the greatest excitement and enthusiasm ever witnessed in Mangalore was brought to a close.

The rest of the week was taken up with receptions and addresses and a Solemn Triduum at the Cathedral, ending on Sunday, November 1st, in honour of Blessed Bernardin Realino, S. J., recently raised to the honours of the Altar. His Lordship celebrated his first Pontifical Mass on that day, at which there was a General Communion of the people. The imparting of the Papal Blessing followed, and in the evening after Solemn Vespers there was a procession and Solemn Benediction of the Blessed Sacrament.

The new Bishop was born at Calcinate, in the Diocese of Bergamo, on February 5, 1846, and at an early age entered the Diocesan Seminary to study for the priesthood. When he had so far prosecuted his theological studies that he was ordained subdeacon, in obedience to a call to bind himself more closely to God in a religious order, he left the Seminary and on November 28, 1867, entered the Novitiate of the Venetian Province of the Society of Jesus, which was for the time

being at Pigano, near Bolzano, in the Tyrol, but was soon afterwards transferred to San Paolo, a village near the same place. This breaking off of his theological studies just at the time when he had put his foot irrevocably within the Sanctuary and was within measurable distance of the goal of his aspirations, the priesthood, entailed a more than ordinary sacrifice; for, by entering the Society of Jesus he had to suspend his ecclesiastical studies for the two years of noviceship and then begin anew his Philosophy and Theology before being raised to the priesthood. It was not therefore till September 8, 1876, when he was ordained priest at Brixen by Monsignor Gasser, that he obtained the consummation of his wishes after so many long years of preparation and study. The three years that were to elapse before setting out for the field of his future labours in India were spent in study at Laval, in France, and in teaching at the Jesuit House of Studies at Aux-Alleux, near Laval, where many of his brethren of the Venetian Province were in residence for a time until they were expelled along with the other Jesuits of France, by the persecuting Decrees of 1880. Father Cavadini arrived in Mangalore on January 28, 1880, along with Fathers Lazzarini, Ryan, Sergeant and Zerbinati, and for the next five years served as Minister and professor in the recently opened College of St. Aloysius, then in its temporary quarters at Codialbail, until May 14, 1885, when he succeeded Father Willy as second Rector of the College. On

June 13, 1890, he received the additional charge of the Superiorship of the Mission Mangalore in succession to the Very Rev. Father Rossi. On December 3, 1891, he resigned the Rectorship of the College to the late Father Maffei and took up his residence again in Codialbail as Superior of the Mission till he was chosen to succeed Monsignor Pagani in charge of all the churches of the Diocese as second Bishop of Mangalore.

The event of His Lordship's Sacerdotal Silver Jubilee in September 1901 was made the occasion of a grand demonstration by the clergy and laity of the Diocese of the love and esteem borne by all to their chief Pastor. The many addresses, presents, and messages of congratulation of which he was the recipient, bore eloquent testimony to the way he had endeared himself to all hearts during the first five years of his episcopacy. The three years that have elapsed since then have only deepened and intensified the appreciation of his worth. On April 7, 1904, he left Mangalore for the first lengthy absence from his Diocese, to pay his visit ad limina Apostolorum.

Seven years of progress, 1896-1903.

by the middle of 1903. This increase of nearly fifteen hundred a year is mainly due to the birthrate, which is on an average about two-thirds higher than the death-rate, the accretion by conversion

amounting to about three hundred a year. The number of children attending the seventy schools in the Diocese amounts to close upon six thousand (a third of whom are girls), which is nearly double of what the attendance was seven years ago. Spiritual progress, gauged by the frequentation of the Sacraments, has more than kept pace with the increase in numbers, for the latest returns show that the number of Confessions heard in a year amounts to close upon 300,000, and the Communions received to 400,000, again nearly double of what they were seven years ago. The number of priests, regular and secular, has increased from sixty-six to eighty-eight, and the number of nuns from ninety to a hundred and thirty-seven. In January 1898 the Sisters of Charity were introduced into the Diocese and given charge of the Orphanages and Asylums at Jeppu. The institutions at Kankanady, in connexion with the Homœopathic Poor Dispensary, opened in 1891 under the direction of Father Muller, S. J., have been developed and increased by the addition of a fine Hospital, erected as a memorial to the late Bishop Pagani, and of a Refuge for the poor. At the outbreak of the Bubonic Plague in Mangalore in 1902, a well appointed Plague Hospital was added, which has rendered very valuable service during the epidemic.

65. The principal events, besides those already mentioned in the course of this history, that appealed most to Catholic faith and piety in the Diocese

during these years, were the Jubilees of 1901 and 1903, the first being that in which the new century was solemnly consecrated to Jesus Christ, and the second being the Silver Jubilee of the pontificate of Pope Leo XIII. Both of these occasions called forth grand displays of Catholic enthusiasm and loyalty. The Jubilee celebrations of 1901 were crowned on Sunday, December 29th, by a grand act of homage to the Saviour of the world, when Mangalore was solemnly consecrated to the Sacred Heart of Jesus by a grand function in the church of the College of St. Aloysius, just then revealed in all the splendours of its frescoes, fresh from the artistic brush of Brother Moscheni, S. J. The following inscription displayed in large characters in front of the church, invited the faithful to pay their tribute of love and adoration to the King of Ages:-

TEMPLUM · SUCCEDITE · CIVES

HOMINUM · SERVATORIS · CARITATEM

PRECE · ET · GRATIBUS · VENERATI

ELAPSO · SECULO · LAESUM · HONOREM · SARCITE

VOS · VESTRAQUE · OMNIA

LAETI · LUBENTES · EJUSDEM · CORDI · DEDICATE

UT · PER · SURGENS · AEVUM

CIVITATEM · SINGULARITER · SUAM

PROSPERET · FORTUNET

The Pontifical Silver Jubilee of His Holiness was celebrated throughout the Diocese on Sunday, February 22, 1903, with solemn services in all the

parish churches. The following telegram was sent to the Holy Father two days before:-Pastor grexque Mangalore Indiae gestientes gratulantur omnia fausta precantur. On February 28th, Cardinal Rampolla, Secretary of State, telegraphed in return, Beatissimus Pater benigne excipit vota pastoris et gregis Mangalore, ipsisque Apostolicam Benedictionem impertit. An address was also forwarded along with a Spiritual Bouquet, made up of 126,814 Masses, 62,183 Communions, 147,383 Visits to the Blessed Sacrament, 32,914 Stations of the Cross, and 266,655 Rosaries. This was followed by a letter from Cardinal Gotti, Prefect of the Propaganda, to His Lordship the Bishop of the Diocese, which was received here on April 15th. It ran as follows:-

Most Illustrious and Reverend Lord, Together with your letter of February 10th last I received the volume containing the spiritual offerings which your good Christians, with truly edifying fervour, wished to be laid in their name at the feet of His Holiness on the happy event of His Pontifical Jubilee. A few days afterwards I received also a letter from Father Frachetti, Your Lordship's Vicar General, accompanying an English address of felicitation to the August Pontiff, written in the name of all the Catholics of the Mission, together with a description of the solemn feasts celebrated in the Parishes on the very day of the Jubilee. Now I am desirous to bring to Your Lordship's knowledge that the Holy Father received with

extreme pleasure the noble and generous tokens of affection and veneration of those faithful people, and with special love sends them all, through me, His paternal blessing. I am happy to communicate this consoling news to Your Lordship, and wishing you every good thing from the Lord, I am, Your Lordship's most devoted servant,

FR. G. M. CARDINAL GOTTI, Prefect.

The next great event to be chronicled was the solemn translation of the relics of St. Gratian, Martyr, to the Seminary Church at Jeppu, on Low Sunday, April 19th. St. Gratian appears to have been a youth of about fifteen years of age when he was put to death for the Faith in Rome during the persecution of the Church under the Roman Empire. His relics were taken from the Catacombs of St. Callistus on the Appian Way by Father Michelini, S. J., under the pontificate of Pius VI. and translated to the Church of Corpus Domini at Forli, Italy, belonging to the nuns of St. Clare of the Perpetual Adoration. In answer to the earnest petition of the Vicar General, the Very Rev. E. Frachetti, S. J., Superior of the Mission, when in Italy in 1902, these good religious parted with the relics as a gift to the Diocese of Mangalore. The Seminary Church was chosen to be their resting place, as it is there that the young priests of the Diocese are trained for the sacred ministry. A solemn Triduum of devotions in honour of the Martyr was begun in Urwa on Friday, continued in Milagres on Saturday, and brought to a conclusion in the Cathedral on

Sunday. The triumphal processions from one church to another were very imposing, especially the last one from the Cathedral to Jeppu. After remaining for a week exposed in the Seminary Church for the veneration of the faithful, the Martyr's relics were deposited under the High Altar in an artistic reliquary designed and executed by Brother Moscheni, S. J.

The death of the Sovereign Pontiff Leo XIII. took place on Monday, July 20, 1903, at 3.56 P. M. (Roman time) and the sad news was received in Mangalore about 6 P. M. the next day. A Solemn Pontifical Mass of Requiem was celebrated in the Cathedral on the following Monday, all the Catholic schools and many places of business in town being closed for the day. A general meeting of the Catholics of Mangalore was held in the Catholic Union Club Hall to pass resolutions in connexion with the demise of the Sovereign Pontiff and to concert measures to erect a memorial to him. The project that found most favour was the establishment of a Technical School.

On Wednesday, August 5th, the news of the election of Cardinal Sarto, Patriarch of Venice, to succeed Pope Leo XIII. as Pope Pius X. was received in Mangalore about 10 A. M., and the bells of all the churches in Mangalore were tolled for an hour after the noon Angelus. On Sunday, August 9th, a Solemn *Te Deum* was chanted in the Cathedral in thanksgiving for the election of the new Pontiff.

The last day of the year 1903 marked the twenty-fifth anniversary of the Jesuit Mission of Mangalore, and the church bells were tolled after the evening Angelus. On New Year's Day a Solemn High Mass was celebrated coram Episcopo in the Cathedral, after which the Te Deum was sung. In the afternoon, at 4 o'clock, a procession was formed at the Cathedral and marched to Milagres Church, where an address was read by Mr. I. P. Fernandes, Prefect of the Sodality of the B. V. M. and Secretary of the Catholic Union Club, recounting the history of the first quarter of a century of work done by the Society of Jesus in the Diocese of Mangalore. After responses by His Lordship the Bishop and the Very Reverend Vicar General, the Te Deum was sung in the church and Solemn Benediction of the Blessed Sacrament was given.

CHAPTER VII.

CHURCHES AND VICARS.

Mangalore. two parish churches of N. S. de Rosario and N. S. de Milagres. The former has served as the Cathedral since April 16, 1849, when it was raised to that dignity by Bishop Bernardin, who ruled the Diocese from 1845 to 1852. The number of parishioners belonging to it is 8,240, and the twelve schools in the parish are frequented by 495 boys and 531 girls. A large chapel at Bijay cemetery, built in 1886-1899

and dedicated to St. Francis Xavier, is attended from it every Sunday. The parish of Milagres has 6,680 souls, and its seven schools are attended by 365 boys and 353 girls. A chapel at Cordel, hitherto attended from Milagres, has lately been erected into a parish church, with Fr. M. P. Collaço, late Assistant Vicar of Milagres, as its first Vicar. Besides these churches and chapels there is the church of St. Joseph's Seminary, Jeppu, which is frequented by the public, as well as the large chapels of the College, the Convent of St. Ann's, the Sacred Heart Convent (Kankanady), and Codialbail. The following is a list, as exact as could be obtained, of the Vicars who have served the two parish churches in the city and the suburban church of Urwa since the Captivity of Seringapatam.

I. Rosario Church.—1. 1784—(year unknown), Fr. J. M. Mendez, Vicar of Vara; 2. 178(?)—August 11, 1810, Fr. M. E. Antão, Vicar of Vara; 3. September 30, 1810—March 3, 1823, Fr. Joachim Joseph de Brito, Vicar of Vara; 4. March 30, 1823—May 27, 1826, Fr. P. F. Saldanha; 5. May 28, 1826—April 11, 1836, Fr. Salvador Gomes; 6. April 17, 1836—August 5, 1838, Fr. Leão Dias; 7. August 6, 1838—February 17, 1839, Fr. Avellino John Fernandez; 8. February 18, 1839—August 20, 1855, Fr. Augustine dos Chagos e Doris Gonsalves; 9. August 21, 1855—May 30, 1858, Fr. Custodius Marcellinus Cardozo; 10. June 6, 1858—January 9, 1859, Fr. Louis of St. Dominic, O. D. C.; 11. January 10, 1859—January 30, 1859,

Fr. Joseph of St. Teresa, O. D. C.; 12. February 5, 1859—March 26, 1860, Fr. Louis of St. Dominic, O. D. C.; 13. March 26, 1860—May 17, 1860, Fr. H. Andrade; 14. May 17, 1860—September 23, 1860, Fr. Andrew, O. D. C; 15. September 30, 1860-July 16, 1862, Fr. A. Fernandez; 16. July 17, 1862-May 15, 1863, Fr. Irenæus of St. Teresa, O.D.C.; 17. March 15, 1863—December 28, 1865, Fr. Louis Mary of St. Teresa, O. D. C.; 18. December 28, 1865-March 29, 1867, Fr. Joseph of St. Teresa; 19. April 3, 1867—October 27, 1867, Fr. Antoninus, O. D. C.; 20. October 27, 1867—January 21, 1868, Fr. John of the Cross, O. D. C.; 21. January 26, 1868-September 20, 1868, Fr. Antoninus, O. D. C.; 22. September 25, 1868—May 25, 1869, Fr. Albert of the Holy Ghost, O. D. C.; 23. June 1, 1869—June 20, 1869 Fr. Columbiano, O. D. C.; 24. June 27, 1869—March 6, 1870, Fr. Antoninus, O. D. C.; 25. March 8, 1870—July 13, 1870, Fr. Albert of the Holy Ghost, O. D. C.; 26. July 15, 1870—December 31, 1870, Fr. Louis of St. Joachim, O. D. C.; 27. January 1, 1871—April 12, 1871, Fr. Lazarus of the Cross, O. D. C.; 28. April 18, 1871-September 9, 1874, Fr. Dominic R. Tellis; 29. September 30, 1874—July 3, 1878, Fr. A. Fernandez; 30. July 3, 1878—February 1879, Fr. Irenæus, O. D. C.; 31. February 1879—October 12, 1888, Fr. Urban Stein, S. J.; 32. January 17, 1889-September 8, 1896, Fr. Egidius Frachetti, S. J.; 33. September 1896—December 18, 1901, Fr. Henry Buzzoni, S. J.; 34. December 1901June 1903, Fr. Edward Lazzarini, S. J.; 35. June 1903—May 29, 1904, Very Rev. E. Frachetti, S. J., Vicar General and Superior of the Mission; 36. May 29, 1904, Fr. Marian Lunazzi, S. J. About a hundred priests have served as Assistant Vicars, and perhaps some of the above were only Assistants.

II. MILAGRES CHURCH .-- I. The first Vicar of Milagres was probably Father John Peter Rodriguez, the same that counselled the stopping of the work on the building of the church in the Vado of Bendur, on the way from the College to Kankanady, opposite the house of Mr. J. M. Minezes. The foundation-stone of the present Milagres Church was laid in 1811, in the presence of Fr. J. M. Mendez, Vicar of Vara. Fr. Manuel Cajetan Gomes was Vicar from 1810 to 1816, when he was succeeded by Fr. Placidus Alemão, who was Vicar up to 1822. The following is the succession of Vicars from that year: -4. 1822-25, Fr. Erasmus Francis Furtado; 5. 1825-29, Fr. Joseph Charles Colombino de Minezes; 6. 1829-34, Fr. Erasmus F. Furtado; 7. 1834-36, Fr. Camillus Constantius de Misquita; 8. 1836-38, Fr. Custodius Marcellinus Cardozo; 9. 1838-40, Fr. Avellino John Fernandez; 10. 1840-44, Fr. C. M. Cardozo; 11. 1844-45, Fr. Joseph Michael Rebello, of Kallianpur; 12. 1845-46, Fr. Victorius Lobo, of Cochin; 13. 1846, Fr. Joseph Marian Minezes; 14. 1846-48, Fr. J. M. Rebello; 15. 1848-49, Fr. Lawrence Fernandes, of Kallianpur; 16. 1849, Fr. Joachim de Rosario Borjas; 17. 1849-51, Fr. C. M. Cardozo; 18. 1851-

56, Fr. J. de R. Borjas; 19. 1856-58. Fr. Augustine dos Chagas e Doris Gonsalves; 20. 1858-59, Fr. Louis of St. Dominic, O. D. C., an Italian; 21. 1859-62, Fr. C. M. Cardozo; 22. 1862-64, Fr. John Colombino, O. D. C., an Italian; 23. 1864-65, Fr. Hilary of St. Teresa, O. D. C., a Spaniard; 24. 1865-77, Fr. Alexander of St. Joseph (Dubois), a Frenchman; 25. 1877 (two months), Fr. John Rebello, of Kallianpur; 26. 1878, Fr. Polycarp, O. D. C.; 27. 1879, Fr. Frank Pereira; 28. 1881, Fr. A. F. X. Maffei, S. J.; 29. 1881-86, Fr. Dominic Torri, S. J.; 30. 1886-90, Fr. Titus Piacentini, S. J.; 31. 1890-91, Fr. Martin Coelho; 32. 1891-1901, Fr. John S. Abreo; 33. 1901, Fr. A. S. L. Fernandez; 34. 1901-04, Fr. Antony Goveas; 35. 1904, Fr. Frank Pereira.

III. URWA.—The suburban church of the Immaculate Conception, Urwa, was begun by Father S. Vas, a retired priest who lived in the house of Mr. J. M. D'Souza. When he began to build it in October 1859, it was intended for a school; but it was later on turned into a church and blessed as such on July 10, 1864. It was regarded as a chapel of ease of Rosario Church, and Mass was celebrated there only on Sundays. From May 1865 to August 1866, it had a resident priest, and in September was erected into a separate parish with Father Vas as its first Vicar. He ruled it until his death, February 8, 1874. In 1891 the present handsome new church was begun, quite close to the old one, and a neat parochial house was added, to which

the Vicar contributed Rs. 500. Father Balthasar Rebello was Vicar from 1874 till his death, January 2, 1896. Father A. J. D'Souza was then Vicar for a short time till he was succeeded in the same year by Father Antony Goveas, who remained till his promotion to Milagres, May 31, 1901. Father Camillus J. Rego has been Vicar since that date. The Catholic population (1903) is 1,686. A primary school close to the church is frequented by 105 boys and 14 girls.

The Northern District.

The Northern District.

The Northern District.

The Northern District.

ded into the three Varados of Kallianpur, Pejar, and Bantwal, these three parishes being respectively ruled by the Vicars of Vara of the Northern, Central, and Southern Districts. The Vicar Forane of the Northern District has under his ecclesiastical jurisdiction the ten parishes of Coondapoor, Gangoli, Barkur, Kallianpur (Milagres and Rosario), Karkal, Udipi, Udyavar, and Sirva (St. Francis Xavier and Our Lady of Health). The Catholic population of the entire Varado is 25,416, and their spiritual wants are attended to by thirteen priests and fifteen catechists.

I. COONDAPOOR.—Coondapoor, or Kundapur ("the town of the sun"), is the chief town of the smallest and most northerly of the Taluks of South Canara. It is 53 miles north of Mangalore, and has a Catholic population of 2,610 souls. The church is dedicated to Our Lady of the Rosary, and existed before the demolition of the churches by Tippu

Sultan. It was built in 1757, and was merely unroofed at the time of the deportation of the Christians to Seringapatam. Before 1830 it was restored and used again for public worship. There are three schools attended by 101 boys and 56 girls. Formerly Coondapoor church was known as Barcelore (Basrur) church, and the priest in charge was styled Vicar of Vara. Since 1839 the priests signed themselves simply Vicar. The following is the completest list obtainable of the Vicars:-I. 1821, Fr. Eugenio Xavier Antão; 2. 1822, Fr. Manoel Cajetan Gomes; 3. 1824, Fr. Pedro Antonio Santiman; 4. 1826, Fr. Joseph Francis Carvalho (native of Coondapoor); 5. 1829, Fr. Justus Constantine de Misquita; 6. 1834, Fr. Joseph Nicholas de Albuquerque; 7. 1839, Fr. Salvador Casimir Serrão; 8. 1847, Fr. Joachim Rosario Borges; 9. 1848, Fr. Lawrence Fernandes; 10. 1853, Fr. Vincent Rebello; 11. 1854, Fr. Lawrence Fernandes; 12. 1856, Fr. Cajetan Salvador Lobo; 13. 1858, Fr. Antony John Coelho; 14. 1858, Fr. J. M. Rebello; 15. 1865, Fr. J. F. Coelho; 16. 1866, Fr. Antony Fernandes; 17. 1870, Fr. Cajetan Salvador Lobo; 18. 1871, Fr. Elias of the Immaculate Conception; 19. 1874, Fr. Pontian Andrade; 20. 1877, Fr. John of the Cross (Coelho); 21. 1880, Fr. Theodore Mathias; 22. 1887, Fr. A. S. L. Fernandez; 23. 1901, Fr. J. L. Menezes; 24. 1903, Fr. Dominic R. Goveas.

II. GANGOLI, the port of Coondapoor town, is a mile and a half north-north-west. A church

was built there in the seventeenth century by Father Joseph Vas, the Apostle of Ceylon. The present church is dedicated to the Immaculate Conception B. V. M. Gangoli, although a distinct parish, had no resident priest for many years, and was usually served from Coondapoor. In 1845, Father Serrão, Vicar of Coondapoor, was also Vicar of Gangoli. The Catholic population is 1,319, and there are two schools attended by 58 boys and eight girls. The present Vicar is Father Emmanuel Fernandes, late of Tellicherry, who was appointed, March 10, 1902. At Baindur, the most northerly part of the Diocese, there is a chapel built in 1850. There was a church there in old times, but it was destroyed by Tippu Sultan.

III. BARKUR ("The Twelve Virgins") is 48 miles north of Mangalore, in the Udipi Taluk. The church was formerly dedicated to N. S. de Rosario, but is now dedicated to St. Peter. From 1854 to 1861 it was a filial chapel of Milagres Church, Kallianpur. It was erected into a separate parish in August or September 1863. The church was built by subscriptions collected from parishioners and others, Milagres, (Kallianpur), subscribing Rs. 557. It is worthy of note that, prior to the demolition of the churches by Tippu Sultan, the filial chapel at Barkur belonging to Milagres, Kallianpur, was dedicated to St. Peter. During the Captivity of Seringapatam the Christians who escaped deportation repaired it and named it N.S. de Rosario. When Father Paulinus passed through Barkur in 1794 he noticed this church. It afterwards fell into decay and is now converted into a mosque. The statue of St. Peter that belonged to the chapel is now in Barkur. The Catholic population numbers 951, and the school has 30 boys and 12 girls. The Vicars of Barkur were as follows:—1. April 29, 1861—April 19, 1870, Fr. Cosmas Damian Rebello; 2. 1870-72. Fr. Basil J. C. Barreto; 3. June 1872—Dec. 1884, Fr. Benedict d'Rosario Pereira; 4. Dec. 24, 1884—Jan. 18, 1888, Fr. Louis Cajetan Cutinho; 5. Jan. 19, 1888, Fr. Julius A. Torrado.

IV. KALLIANPUR ("the country of joy") is 38 miles to the north of Mangalore and has two parish churches, one dedicated to N. S. de Milagres and the other to N.S. de Rosario. The Milagres Church was built about the same time as the church of the same name in Mangalore. According to an old document it was founded in 1678 by virtue of a treaty between the Portuguese and Queen Chenamai, relict of Samasekara I., who ruled over Canara from 1671 till 1697. By the terms of the said treaty the Portuguese were allowed to build churches and factories at Mirjan, Chandavar, Honawar, Bhatkal and Kallianpur. The Annuario de Goa, however, says that the church at Kallianpur was built in 1700. After the return of the Christians from Seringapatam it was rebuilt in 1806. The church, besides being one of the oldest in South Canara, is also one of the richest. To money, "the fount and origin of all evil," may possibly be attributed the source of its chief woes, for in 1837 it sided with Goa in the Schism, on which occasion a number of the faithful party seceded from it and built the church of N. S. de Rosario close by. The troubles that distracted the church after the Concordat of 1886 have been already related (Cf. ante, n. 58). About the year 1881 Father Albert D'Souza obtained from Government a beautiful site, about a mile distant from the old Rosario Church, and built a new church on it. The old church was pulled down about ten years later. A fine parochial house has been built by Father Joseph Masse, who was appointed Vicar on January 11, 1890. The Catholic population of Milagres parish is 3,608, and that of Rosario 1,135. There are three schools frequented

by 119 boys and 55 girls.

The succession of Vicars of Milagres Church was as follows: -1. Fr. Joachim Joseph de Brito: 2. 1808, Fr. Ph. Menes; 3. 1812, Fr. J. P. Menes; 4. 1813, Fr. L. Souza; 5. 1818, Fr. M. Dias; 6. 1821, Fr. Erasmus F. Furtado; 7. 1822, Fr. Placidus Alemão; 8. 1823, Fr. Thomas Colaço; 9. 1826, Fr. V. C. Furtado; 10. 1826, Fr. S. C. Columbano; 11. Fr. L. Goveas; 12. 1835, Fr. F. Furtado; 13. 1837, Fr. A. Souza; 14. 1839, Fr. F. Souza; 15. 1845, Fr. C. Souza (for Fr. Felix Silva); 16. 1846, Fr. M. Costa; 17. 1848, Fr. J. F. Barreto; 18. 1855, Fr. J. Fernandes; 19. 1859, Fr. S. F. Barraço; 20. 1859, Fr. Thomas dos Merces; 21. 1865, Fr. Fernandes; 22. 1875, Fr. David Pereira; , Fr. R. W. Minezes; 24. , Fr. David Pereira; 25. 1886, Fr. Albert D'Souza, V. F.; 26. June 6, 1901, Fr. Aloysius S. L. Fernandez, V. F.

V. KARKAL ("black stone") is 32 miles to the north of Mangalore and has a church dedicated to St. Lawrence. The parish is probably very old, as Karkal was anciently a very important place. Its church was one of the first to be built, as early as 1801, on the return of the Christians. There was another church about three miles away that was probably built before the time of Tippu Sultan, and the ruins of which were to be seen down to 1863. A new church was built in 1839 on a site about two miles distant from the church built in 1801. At the time when the parishioners were setting about building this new church, they were divided in opinion as to which was the best of three sites proposed. They agreed, however, to commit the decision to St. Lawrence, and placed his statue provisionally in one of the places, intending to remove it the next day to one of the other places. When they came the following day, so the story goes, they found the statue immovable, from which they judged it to be the will of the Saint that his church should be built there. The present grand new church was built by Fr. Frank Pereira and dedicated by the Vicar General, Fr. E. Frachetti, S. J., on January 22, 1901.

The church of Karkal is famous all over South Canara for its sanctuary of St. Lawrence. On the Martyr's feast (August 10th) people flock from all parts to the celebration, even Hindus coming with their votive offerings. This extraordinary devotion to St. Lawrence at Karkal began during

Father Serrão's incumbency as Vicar about sixty years ago.

There is a filial chapel at Narol, about fifteen miles east of Karkal, built by Father John of the Cross, when he was Vicar of the parish in succession to the famous Father Augustine dos Chagos e Doris Gonsalves, who died in Karkal, January 23, 1868 (Cf. ante, n. 29).

Karkal formerly belonged to the Varado of Pejar, but was transferred to Kallianpur in 1903. The Catholic population is 4,435, and the school is

attended by 25 boys and three girls.

The list of Vicars is as follows:—1. 1801, Fr. V. Rodriguez, Vicar of Vara; 2. 1808, Fr. C. Silva; 3. Fr. A. S. de Veritação e Silva; 4. 1818, Fr. Serrão; 5. 1823, Fr. C. Furtado; 6. 1830, Fr. P. J. Ribeiro; 7. 1832, Fr. P. Noronha; 8. 1834, Fr. H. R. Souza; 9. 1845, Fr. Serrão; 10. Fr. Lawrence Fernandes; 11. Fr. Joseph Michael Rebello; 12. 1855. Fr. Augustine dos Chagos e Doris Gonsalves; 13. 1868-70, Fr. John of the Cross; 14. 1870-81, Fr. A. Fernandez; 15. January 13, 1881—May 29, 1904, Fr. Frank Pereira; 16. June 12, 1904, Fr. Jacob Sequeira.

VI. UDIPI ("moon-wearing," relating to Shiva), 33 miles north of Mangalore, has a small church dedicated to Our Lady of Dolours. It was built in 1880, through the exertions of the late Mr. Nicholas Brito, of Mangalore, and the five or six hundred Catholics of the place. A priest visited it from the Rosario Church, Kallianpur, on Sundays,

till Father Dominic R. Goveas went there as resident Vicar, March 11, 1902. When he was transferred to Coondapoor, September 1, 1903, it was put in charge of the Vicar of Udyavar. In 1890 a plot of ground was bought at Udipi with the intention of building a convent school there, but nothing has been done towards carrying out the design up to this (1904). The Catholic population at present numbers 698.

VII. UDYAVAR ("rising town") is 40 miles north of Mangalore. It has a Catholic population of 1,021 souls and a church dedicated to St. Francis Xavier, built about 1863. Very probably another church or chapel existed there before, as mention is made of a parish of Udyavar at the time of the Goanese Schism. The territory formerly belonged to Kallianpur, and the parish was Goanese till the Concordat of 1886. It has a school of 54 boys and six girls. Father L. Souza was the Vicar in 1865, and he was succeeded in 1879 by Father Apritius Loyola Dinis. Father Raymond Mascarenhas became Vicar on May 31, 1903.

VIII. SIRVA, 36 miles north of Mangalore, has two churches about a mile and a half distant one from the other. The church of Our Lady of Health (N. S. de Saude) is of great age, and it was there that Bishop John Dominic of Saint Clare, of the Sunkery Mission, died on January 25, 1772 (Cf. ante, n. 26. VI). The other church, dedicated to St. Francis Xavier, owes its origin, like the Rosario Church, Kallianpur, to the Goanese Schism.

In 1856 it was built by the parishioners who abandoned the Goanese church of N. S. de Saude on account of the Schism. Bishop Michael contributed Rs. 600 towards it, and other subscribers Rs. 1,900. This new church is situated on a high hill, whereas the older church is in a valley. There are chapels at Kodi, Kotingeri, and Belie (St. Lawrence's) attached to N. S. de Saude, and three other chapels attached to St. Francis Xavier's, one at Balmana, between Sirva and Moolky, and the other two in the village of Sorkol, a mile from the church. The Catholic population of the parish of N. S. de Saude is 4,917, and that of St. Francis Xavier 3,822. Two parish schools are attended by 102 boys and five girls.

The following is a list of the Vicars of the church of N. S. de Saude:—1. 1802, Fr. Pereira; 2. 1804, Fr. L. Dias; 3. 1805, Fr. Ag. de Silva; 4. 1815, Fr. Rodriguez; 5. 1818, Fr. Lobo; 6. 1818, Fr. D'Costa; 7. 1818, Fr. A. Gomes; 8. 1818, Fr. Colaço; 9. 1823, Fr. A. F. de Veritacão e Silva; 10. 1827, Fr. J. Bragança; 11. 1830, Fr. C. Souza; 12. 1835, Fr. Ph. Misquith; 13. Fr. J. F. Barreto; 14. 1840, Fr. F. Barreto; 15. 1848, Fr. H. S. Barraço (schismatic); 16. 1865, Fr. P. Santanna; 17. 1876, Fr. F. X. Alemão; 18. 1878, Fr. R. Souza; 19. 1880, Fr. Gregory A. Minezes; 20. March 9, 1901, Fr. Sebastian B. Furtado.

Of the Vicars of St. Francis Xavier's we find the names only of Fr. Berges, Fr. Aug. Rebello, Fr. L. Noronha, Fr. E. Souza (1876-85) Fr. Nicholas Carneiro (1885-1903), Fr. Rosario Luis (1904). 68. The Central District comprises the seven
The Central District.

Taccode, and Kulur.

Taccode, and Kulur.

The Catholic population is 17,836, served by ten priests and six catechists.

I. PEJAR, Pezar, and Pejavar are variants of a Tulu word meaning "the place where mats are made." The church of Pejar is also known as the Kalvar or Karvar Church, because it is in the Kalvar Vado. It is dedicated to St. Joseph, and was under Goanese jurisdiction till the Concordat of 1886. At the time of the Captivity of Seringapatam it was unroofed, but after the Christians returned it was restored in 1802. During the Goanese Schism its Vicar, Father Eusebius Antony Barracho, was one of the staunchest supporters of the Goanese faction. This priest was Vicar of the church from the time of the Schism till his sudden death in Mangalore in 1870 (Cf. ante, nn. 27-30). During the confusion caused by the Schism he assumed control of all the Church property and kept his accounts in a very disorderly state, making no distinction between what belonged to the church and what belonged to himself personally. Upon his death his nephew, J. B. Barracho, laid claim to his uncle's property, which brought about litigation and arbitration with the parishioners that lasted till 1879. It was then quieted for three years, after the lapse of which time it was resumed and carried on till 1884, when it was committed by the Court to Father Mutti, S. J., for final decision. In this famous Kalvar Church

case, besides the principal question at issue there were several secondary connected questions which had to be taken into account. When Father Mutti gave his award, it was printed, but the District Judge, Mr. J. W. Best, set aside one part of it. It was confirmed, however, by the High Court.

There is a filial chapel at Ferrar, nine miles to the west of Pejar, built in 1882 and dedicated to St. Francis Xavier, where Mass is said every Sunday for about five hundred Catholics who attend it. It is splendidly situated in a large compound, where there is a small house for the priest. Another filial chapel was built about ten years later at Khela.

At Pejar the custom exists of feeding the parishioners on the nights of Maundy Thursday and Good Friday. The Passion sermon in Holy Week is preached on the hill overlooking the church. There are four small schools in the parish attended by 44 boys and five girls.

Vicars:—1. 1800, Fr. Ribero; 2. 1810, Fr. C. D'Silva; 3. 1810, Fr. Aguiar; 4. 1814, Fr. C. Rodriguez; 5. 1822, Fr. C. Pereira; 6. 1827, Fr. P. Gracias; 7. 1828, Fr. A. C. Rodriguez; 8. 1831, Fr. C. C. Misquith; 9. 1835-70, Fr. E. A. Barracho, with Fr. H. E. Barracho assistant from 1844; 10. 1873, Fr. Basil J. C. Barreto.

II. KIREM or Kirant (a small insect of the name), 19 miles north-east of Mangalore, was formerly a Goanese parish. The church is dedicated to N. S. dos Remedios. When Father Paulinus visited Kirem in 1794 he found the church in ruins,

but it was restored soon after the return of the Christians from Seringapatam. The present church is supposed to have been built about 1810, but some maintain that it dates back no farther than the Goanese Schism. Before the Concordat of 1886 Kirem was the residence of several of the Goanese Vicar Generals of Canara.

When the Christians were carried off to Seringapatam, orders were passed on the Hindus of Kirem by the Mahomedans of Ghazni to dismantle the church. The tiles and the timber were then carried to Ghazni, where they were employed by a powerful Mahomedan to build a mansion, said to be still standing and known as the "Big House". Wishing to obtain the stones also, new orders were issued, but the Potail of Talipadi, who was a man of a good deal of importance and influence, succeeded in evading this impost, on the plea that the stones could not be detached without breaking them. This was so shrewdly managed that the few stones actually removed were successfully broken, and the Hindus escaped the burden of transporting the stones, as they had the tiles and timber, seven miles to Ghazni. The walls were thus left standing, and a new roof was put on when better days dawned.

There is a story current of how the church came to be roofed. At first it was given only a temporary roof of thatch, and when there was question of replacing it by a more substantial covering, the parishioners deputed a certain worthy named Miranda to go to Mangalore to get the necessary

timber from the Collector. When this envoy presented himself at the Collector's bungalow he showed the butler two citrons, informing that servitor that they were intended as a present to his master. The butler told Miranda to lay them on a table there, and taking the Collector's seal branded the petition from the parishioners of Kirem with it, telling the bearer to go and show it to his Potail. Miranda obeyed orders without more ado, and the Potail, seeing the seal and unable to read English, was satisfied that the Collector had granted the necessary license. The parishioners were accordingly allowed to help themselves to whatever timber was needed from a pile that had been collected for some other purpose. In the course of time a Government official noticed that an amount of timber had been removed from the pile, and instituting an enquiry found that it had been drawn upon to roof the church by virtue of Miranda's warrant. Miranda was soon on his way. again to Mangalore, where he prostrated himself before the Collector, got first a promise of pardon, and then narrated the whole history of the transaction. The Collector, evidently amused at the humor and good faith of the whole affair, sanctioned what had been done and sent Miranda home rejoicing.

Vicars:—1. April 13, 1806-12, Fr. Narcissus Piedade Barreto (Fr. Raphael Camil de Silva, assistant); 2. July 12, 1812-18, Fr. Camillo Manuel Salvador D'Silva; 3. February 1818-22, Fr. Camillus Constantius de Misquita; 4. April 14, 1822-23,

Fr. Joachim Vincent Marian Gomes; 5. October 12, 1823-29, Fr. Francis Xavier Soares; 6. April 14, 1829-34, Fr. Joseph Lawrence Vas; 7. September 1, 1834-36, Fr. Pascal Antony Farias; 8. April 17, 1836-67, Fr. Joachim Eleutherius Mark da Costa (schismatic, died at Kirem); 9. January 13, 1867-71, Fr. Avelino João Marçal Barreto; 10. September 1871-76, Fr. Euphemian Fidelis de Espirito Santo Costa (Cf. ante, n. 37); 11. September 1876-80, Fr. Avelino João Marcal Barreto, V. G. (Fr. Adolphus Joseph Euphemian Santanna Rangel, assistant); 12. July 1880-87, Fr. Joseph Lucas dos Reis, V. G. (Fr. Joseph Peter da Conceição e Souza, assistant); 13. February 17, 1887-1903, Fr. Cajetan Philip Sebastian de Noronha; 14. February 4, 1903. Fr. Aloysius John D'Souza.

The Catholic population is 3,996, and the parish school is attended by 85 boys and 25 girls.

III. MOOLKY-GHAZNI. Moolky or Mulki (a state), fifteen miles north of Mangalore, has a church dedicated to the Immaculate Conception. The parish is old, for we hear of its Vicars at the time of the return from the captivity of Seringpatam. It may be, however, that the parish called Moolky was the one now called Ghazni. The place where the church of Moolky stands is called Kinigoli or Talipadi (Tarpadi). The church was built about 1804, and tradition ascribes it to two brothers Barreto, one a priest at Ghazni and the other at Kirem, who wanted to be near each other. Another version has it that the brothers were at Kirem

together, and on account of some disagreement, separated; whereupon one of them built the Kinigoli church with a license obreptitiously obtained from the Archbishop of Goa, who in the course of time discovered the deceit and laid the church under interdict. After the Archbishop's death, however, the church was used again. A more trustworthy tradition ascribes the building of the Kinigoli church to the fact that, for some time after the return of the Christians, the parishioners of Ghazni, having no church of their own, frequented that of Kirem, but held aloof from its parishioners, having their own priest, Mass, parish registers, and parish feast. This abnormal arrangement of parish within parish naturally caused some friction, which led the people of Moolky to build a church for themselves, served by one of the Barreto brothers as Vicar. When the Archbishop of Goa visited the church and found that the parish had been transferred from Ghazni, he refused to sanction it. Yielding, however, to the entreaty of the parishioners he consented to tolerate the church as long as it would last, but ordered that nothing new should be built. This prohibition fell into abeyance after the Archbishop's death.

GHAZNI is a distinct parish under the administration of Vicar of the Moolky (Kinigoli) church, who says Mass at Ghazni every Sunday. The actual church was built about 1858 by Father Borges, a learned and holy priest. Prior to the Captivity there was a church at Ghazni, which was

destroyed at the time of the general ruin of the churches under Tippu Sultan. The foundations of this old church, still visible close to the present one, show that it was larger than its successor. A small chapel was built on the site of the new church after the Captivity, but it fell into decay. At the time of Father Borges it seems that Father Joachim Vincent Rebello was resident Vicar at Ghazni. In a register kept at Ghazni there is an entry, dated April 11, 1858, in which Father Rebello mentions the blessing of the chapel by Bishop Michael, and after it is another entry to the following effect:-"O Rev. P. Vigario de Molki deve sabere che ate que fica na nova capella de Molki o Padre Vincente o qualche outro Padre em futuro todas as casas dos bairas de Esmadde e Ghazni deven hir na dita capella e receber os sacramentos e fazer todos os actos religiosos."

After Father Rebello, who was at Ghazni only for a short time, Father John, a European, and Father Gomes, a Goanese, were there for about a year (1859). After them came Father M. Rebello and Father L. Fernandes, and since then there has been no resident Vicar. In October 1892 a new church was begun at a little distance from the old one, on a fine site given by a benefactor, and was completed in 1900 by Father J. J. D'Souza. The present Catholic population of the united parishes is 2,872, that of Ghazni being 582.

Vicars (incomplete):—1. 1799, Fr. Cosmas Bernard Camillo de Raya, with Fr. Salvador de Annunciação as assistant; 2. 1804, Fr. Nolasco Barreto;

3. 1807, Fr. Salvador Affonço; 4. 1812, Fr. Jose Camillo de Piedade; 5. 1812, Fr. Pedro Constancio Pereira, of Karkal; 6. 1814, Fr. Pedro Manuel Menezes; 7. 1815, Fr. Placidus Alemão; 8. 1816, Fr. Antonio João de Veritação e Silva; 9. 1817, Fr. Francisco Piedade Noronha; 10. 1819, Fr. Joaquim Constancio Torquato de Sant' Anna; 11, 1820, Fr. Pedro Antonio Santiman; 12. 1822, Fr. Joseph Philip Misquith; 13. 1824, Fr. Benedict Rodriguez de Trinidade; 14. 1826, Fr. Justo Constancio dos Remedios e Misquita; 15. 1829, Fr. Calisto D'Silva; 16. 1832, Fr. Joseph Nicholas de Albuquerque; 17. 1835, Fr. Justo Constancio dos Remedios e Misquita; 18. 1838, Fr. Joachim de Rosario Borges; 19. 1855, Fr. Lazarus Coelho; 20. 1858, Fr. Michael Rebello; 21. Fr. Emmanuel Salvador Vas; 22. Fr. Antony John Coelho; 23. 1859, Fr. Lawrence Fernandes; 24. Fr. Antony Fernandez; 25. 1875, Fr. Dominic Rosario Tellis; 26. 1879, Fr. John Baptist Rebello; 27. 1882, Fr. Lawrence D'Souza (1892, Fr. Dominic Rosario D'Souza, acting); 28. May 2, 1895, Fr. John Joseph D'Souza.

IV. BOJAPE ("mother of vegetables"), II miles north-east of Mangalore, has a church dedicated to St. Joseph. This church originated from the Goanese Schism of 1837, when a number of the parishioners of Pejar withdrew from that church on account of the Schism and used as a chapel the house now occupied by Mr. Cosma Albuquerque in the Uggedane Grama. After a time they transferred their place of worship to another house not far

distant which belonged to a Moplah, and there they remained till about the year 1848. The people of Bojape finding the chapel too far, got permission to build one for themselves in their own village, on a spot a little below the site of the present church. The same priest attended both places until Father Peter Custodio Luis represented to the Bishop that he could not conveniently continue this service, and was allowed to confine himself to Bojape. About 1858 a new church was begun, and by the beginning of the year 1864 was completed, with the exception of the facade, which was added in 1867. The present parochial house was built in 1873, but the upper storey was not added till 1879. A grand new church was begun in 1902 and opened for public service on February 24, 1904. The late Mr. J. M. D'Mello was the architect. and the chief benefactor was Mr. E. B. Palmer. The Catholic population of the parish is 1,142, and it has two schools attended by 59 boys and 36 girls.

Vicars:—1. 1839-40, Fr. João Manoel Evangelista Luis (in Uggedane, Kalvar); 2. 1841-44, Fr. Borges and Fr. Pontian Andrades; 3. c. 1844-50, Fr. C. M. Cardozo; 4. 1850-54, Fr. Joachim Vincent Rebello and Fr. M. Rebello; 5. 1855-58, Fr. John Antony Coelho; 6. 1858-85, Fr. Peter Custodio Luis; 7. 1885-92, Fr. Lawrence Patrão; 8. 1893-1901, Fr. Balthasar Aranha; 9. January 16, 1902, Fr. Antony Colaço.

V. HOSPETT, (Hosabettu, new fields), about 27 miles north-east of Mangalore, has a church

dedicated to the Holy Cross. It is called in the Goanese registers the Bidrem Church. At the time of the general demolition of the churches by Tippu Sultan the church of Hospett was the only one that escaped destruction, and that though the friendly offices of the Chauter Raja of Bidrem. It is now in ruins, which may still be seen about a hundred yards from the present church. There was a still older church prior to Tippu Sultan's time, about a mile farther off. The church saved by the Chauter Raja was abandoned some time after 1815. A new church was begun about forty yards away from the present one, but the site was abandoned for some reason and the present church was built probably by Fr. Gomes as the following inscription in the gallery near the tower seems to testify: Aos 24 de Agosto de 1815 fez P. Bernardo Gomes sendo Vigario. The famous Father Agostinho das Chagas Dores de Gonsalves resided at Hospett for eight years (1832-40), in the capacity of Delegate Apostolic or Vicar General. His name appears in an inscription, dated February 22, 1836, in the verandah between the church and the parochial house. This old church is now in a decayed condition and a grand new one is in contemplation, which will be one of the finest in the Diocese outside of Mangalore. The filial chapel of Khela, between Yenur and Narol, belongs to Hospett, and not to Pejar, as was erroneously stated when dealing with that church. The Catholic population is 3,396, and the parish school is attended by 85 boys and 25 girls.

Vicars:--1. 1805-14 (February), Fr. Benedict Rodriguez (Roes) de Trinidade; 2. 1814-21, Fr. Bernardo Gomes; 3. 1822, Fr. Pedro Constancio Pereira; 4. 1823, Fr. Calisto D'Silva; 5. 1828, Fr. Calisto Souza; 6. 1829, Fr. Joaquim Constancio Torquato de Sant' Anna; 7. 1830, Fr. João Manoel Evangelista Luis; 8. 1831, Fr. Antony Cajetan Rodriguez; 9. 1832-40, Fr. Agostinho das Chagas Dores de Gonsalves, V. G.; 10. 1840-65, Fr. Manoel Salvador D'Costa; 11. 1866, Fr. Jerome Paul Carvalho (who gave a crown and heart of precious metal to the statue of Our Lady of Dolours, for which four Masses are said for him yearly. He left also a legacy for six Masses annually); 12. 1882, Fr. Adolphus Joseph Euphemian Santanna Rangel; 13. February 20, 1901, Fr. Jacob Sequeira; 14. June 5, 1904, Fr. Cajetan M. Pereira.

VI. TACCODE, 33 miles north-east of Mangalore, has another church, dedicated to the Holy Cross, which was originally built during the Goanese Schism when Father Salvador Vas was Vicar. A new church was begun by Father Lawrence D'Souza and completed by Father Alexius Pinto, who has been Vicar of the parish since November 15, 1887. The parochial house was built by Fr. Paschal Mascarenhas, who was Vicar from 1885 to 1887. The Catholic population is 1,181, and the parish school is attended by ten boys and one girl.

VII. KULUR or Cullur ("country of food"), five miles north of Mangalore at the ferry over the Gurpur River, has a church that was built about

1871 instead of a chapel that stood lower down. It is dedicated to St. Antony of Padua, and the parish is divided into the four districts of the Immaculate Conception, St. Antony, St. Ann, and St. Francis, formerly called Poltodi, Aicapal, Bonpur, and Ullea (Ulvo). Kulur was served from the Cathedral till 1888, when it was declared a parish on February oth, Bishop Pagani and many priests assisting at the formal proclamation. The church stands on a charming site overlooking the tidal river and has a neat parochial house built by Father Masse. Fronting it is the sanatorium belonging to Kankanady Hospital. The Catholics of the parish number 1,147 and are mostly of the Gaudi caste, who speak Konkani with a peculiar pronunciation (Cf. ante, n. 51). The parochial school is attended by 60 boys and 7 girls.

Vicars:—1. 1888-90, Father Joseph M. Masse; 2. 1890-95, Fr. Louis Noronha; 3. 1895-99, Fr. Lawrence D'Souza; 4. 1899-1904, Fr. Joseph M. D'Souza; 5. September 2, 1904, Fr. Santanna B.

C. Luis.

69. The Southern District comprises the eleven
The Southern District.

parishes of Bantwal, Oomzur, Madantar, Beltangady,
Agrar, Mogarnad, Puttur, Fajir, Bela, Ullal, and
Borimar. The Catholic population is 22,544, served
by 13 priests.

I. BANTWAL ("the place of heroes"), an important town of over ten thousand inhabitants, is 16 miles north-east of Mangalore. The church,

dedicated to the Infant Jesus (Menino Jesus), is two miles nearer, about six furlongs off the main road to the south, and the carriage road from this side, starting at the fourteenth milestone, is due mainly to Mr. C. S. M. Abreo, retired Deputy Tahsildar. Bantwal is the residence of the Vicar of Vara of the Southern District, and the parish comprises the seven villages (Government division) of Modenkap, Amptady, Tumbe, Belloor, Curial, Hamunje, and Bantwal, subdivided into twenty-two vados with a gurcar to each. The first church at Bantwal was founded by Fr. Miguel D'Mello, an Oratorian of Goa, in 1702 (Cf. ante, n. 12). The present church shows signs of age, and is shored up with buttresses on all sides. The walls are the same as those that belonged to the church before the time of Tippu Sultan. When the Christians returned from Seringapatam they put on a new roof, which was renewed by Father Custodio Luis in 1857 and again in 1903. During Father Antony John Coelho's incumbency as Vicar a great deal was done in improving the edifice, especially about the sanctuary. The present parochial house was built by the parishioners in 1889. Father Coelho bequeathed to the church another residence in front of the maidan, along with some darkhast land. The church is reported to have possessed some property before the Captivity, which passed into other hands during those sad days. The Catholic population is 2,554, and the parish school is attended by 49 boys and seven girls.

Vicars: -1. 1801, Fr. Narcissus Piedade Barreto; 2. 1804, Fr. Joachim Philip Moniz; 3. 1806, Fr. Salvador Affonço; 4. 1808, Fr. Camillo Marian de Silva; 5. 1808, Fr. Benedict Rodriguez de Trinidade; 6. 1812, Fr. Lourenco de Santa Rita; 7. 1818, Fr. Maximino Guerreiro; 8. 1824, Fr. Camillus Constantius de Misquita; 9. 1829, Fr. Joseph Philip Misquith; 10. 1835, Fr. Caetano Francisco D'Souza; 11. 1836 to November 1845, Fr. Felician de Silva (died a schismatic); 12. December 1845, Fr. Henrique Simpliciano Baracho (Vigario encarregado, as he signed himself); 13. January 3, 1846—March 31, 1849, Fr. Caetano Jacinto D'Souza (schismatic); 14. April 1, 1849—October 2, 1853, Fr. Lucas Bernardo Gomes (at first a schismatic and then reconciled); 15. 1853-1855, Fr. Cajetan Salvador Lobo: 16. March 3, 1855—April 11, 1855, Fr. Peter Custodio Luis; 17. April 13, 1855-1856, Fr. Diogo Silvester Fernandes; 18. April 15, 1856—December 27, 1858, Fr. Peter Custodio Luis; 19. January 16, 1859, Fr. Joseph Coelho; 20. January 23, 1859-March 21 or 24, 1900, Fr. Antony John Coelho, V. F.; 21. March 21 or 24, 1900—September 18, 1901, Fr. John Salvador Abreo, V. F.; 22. September 18, 1901-January 19, 1902, Fr. Dominic Rosario Goveas, V. F.; 23. January 19, 1902, Fr. Balthasar Aranha, V. F.

II. OOMZOOR or Vamanjur parish derives its name from the first site chosen for the church in Fadu village of the Vamanjur magane. On a hillock in that village the lines of the proposed church are

still visible traced on the ground. When it was found that the place was not large enough, the present site was selected in Mermajal village, hence the church is called Mermajal Church by the pagans. while the Christians continue to call it Oomzoor Church. It is nearly ten miles north-east of Mangalore and one mile from Monte Mariano and Feringapet. The church is dedicated to the Holy Family and has been in existence for nearly two centuries. It seems not to have been destroyed at the time of the deportation of the Christians to Seringapatam. On their return from captivity they found the building in sad need of repair, and it is said to have been desecrated by the secret burial within its precincts of the corpse of a murdered Mahomedan. The corpse was exhumed when the church was repaired and blessed again for divine worship. From that time many changes and improvements have been made. The sanctuary was enlarged and rebuilt by Father Custodio Luis, and the body of the church was raised three feet and newly roofed by Father Lazarus Coelho. The new facade was built under Father John S. Abreo in 1881, while Father Paschal Mascarenhas made new improvements in the sanctuary and reroofed it. A new High Altar and a grand group of statuary representing the Holy Family, from Nardini of Milan, have been recently added by the present Vicar, Father A. M. L. Vas. The Catholic population is 3,100, and the parish school is attended by 72 boys and ten girls.

Vicars:—1. 1801-04, Fr. Joachim Manuel Luis Mendez; 2. 1804 to February 1806, Fr. Narcissus Piedade Barreto; 3. March 1806—April 1814, Fr. Salvador Affonço; 4. 1814 to December 1822, Fr. Joachim Vincent Marian Gomes; 5. December 25, 1822—November 1823, Fr. Camillus Constantius de Misquita; 6. December 1823-May 1825, Fr. Wenceslaus Xavier Gonsalves; 7. 1826 to January 1828, Fr. José Lourenço Vas; 8. 1828-1834, Fr. Vincent Paul Peregrin Gracias; 9. 1834 to July 1852, Fr. João Manoel Evangelista Luis, commonly called "Guru"; 10. 1852-55, Fr. Peter Custodio Luis; 11. 1855 (3 mos.), Fr. Diogo Silvester Fernandes; 12. December 1855 (one month), Fr. John Colombino, O.D.C.; 13. January 1, 1856—November 30, 1856, Fr. Joachim Vincent Rebello; 14. December 1856--February 1857, Fr. Antony John Coelho; 15. February 14, 1857—December 1857, Fr. Joachim Vincent Rebello; 16. January 1858 (one month), Fr. John Colombino, O. D. C.; 17. February 1, 1858—October 1874, Fr. Lazarus Coelho; 18. October 1874-February 1878, Fr. Martin Coelho; 19. February 15, 1878—March 20, 1878, Fr. Joseph Michael Masse; 20. March 1878—January 1891, Fr. John Salvador Abreo; 21. February 1891-May 1891, Fr. Dominic Rosario D'Souza; 22. May 1891—October 1899, Fr. Paschal Mascarenhas; 23. October 21, 1899, Fr. Alphonse Mary Liguori Vas.

III. MADANTAR ("strong math") is 29 miles north-east of Mangalore. The villages that now constitute the parish of Madantar, along with some

others of the parish of Beltangady, belonged to the church of Agrar from the time of the return of the Christians from Seringapatam till 1886. The parish of Agrar was thus very extensive and the spiritual wants of the parishioners were attended to only at long intervals. To provide for the Christian burial of their dead they opened a cemetery about two and a half miles away from the present church of Madantar, where the Vicar of Agrar used to come once a year to bless the graves, to say Mass and to bless the houses of the Christians in the neighbourhood. In 1886 a petition was sent to the Patriarch of Goa praying that a filial chapel of the church of Agrar might be established at Madantar. The petition was granted, the present cemetery was opened and a site was chosen for the future chapel, near the actual church, by Father Emiliano, Vicar of Agrar. When the Concordat was accepted on February 16, 1887 (Cf. ante, n. 54), Agrar came under the jurisdiction of the Bishop of Mangalore, who was petitioned to ratify what had been done by the Patriarch of Goa. Monsignor Pagani acceded to the request and put Madantar for the time being under the Vicar of Beltangady, who was to provide for the building of the church. Father Mascarenhas, who had been attending Beltangady from Taccode, now took up his residence at Beltangady, from which he looked after Madantar. In 1889 the foundation of the church was laid and in three years time the building was brought to completion, thanks to the zeal of the parishioners, who contributed money, materials, and labour. Mr. Francis D'Souza (Prabhu) deserves special mention for his very generous contributions, besides conducting the work himself. In the year 1893 Monsignor Pagani blessed the church and dedicated it to the Sacred Heart of Jesus. The Catholic population is 1,416, and the parish school is attended by 108 boys and eight girls.

Vicars:—1. 1887, Fr. Paschal Mascarenhas; 2. March 1889, Fr. Jacob Sequeira; 3. Fr. Dominic Rosario D'Souza; 4. 1890, Fr. Jacob Sequeira; 5. 1901, Fr. Rosario Luis; 6. February 12, 1903,

Fr. Joseph P. Fernandes.

IV. BELTANGADY ("white shop"), 40 miles northeast of Mangalore, has a church dedicated to the Most Holy Redeemer. It was, like Madantar, originally a part of the parish of Agrar. When the latter parish fell into schism the faithful party built a small chapel at Gaddai, a village at the foot of the rock-fortress of Jamalabad. This chapel was pulled down in 1890 and the place was abandoned on account of its unhealthiness. The church at Beltangady was built by Father Paschal Mascarenhas about 1885, but ten years later it was pulled down to make way for a more stable structure, which has not yet been built (1904). A temporary church adjoining the parochial house built by Fr. Lawrence D'Souza, has served for the last ten years and is one of the poorest places of worship in the Diocese. Fr. D'Souza attended Gaddai and Beltangady before Fr. Mascarenhas, when he was Vicar of Taccode. The Vicar of Beltangady attended Madantar, where he ordinarily resided, till both places were made separate parishes about 1889. There was a filial chapel belonging to Agrar in the bazaar of Beltangady, which disappeared when the chapel at Gaddai was built.

Vicars: -1. c. 1885, Fr. Paschal Mascarenhas; 2. c. 1888, Fr. Dominic Rosario D'Souza (acting); 3. 1890, Fr. Jacob Sequeira; 4. 1901, Fr. Aloysius John D'Souza; 5. 1903, Fr. Rosario Luis; 6. March 5, 1903, Fr. Rosario M. Lobo; 7. June 12, 1904, Aloysius Menezes.

V. AGRAR ("village of Brahmins"), 17 miles north-east of Mangalore, has a very fine church, built before the Goanese Schism and dedicated to the Holy Saviour. Agrar was a place of importance in olden times, and there was a church there previous to the Captivity. When Tippu Sultan ordered the demolition of the churches some Mahomedans carried away the front door of this church and made it serve for their Azila Mooger Pally, near Surpady, a village in the same parish. So many misfortunes, however, overtook them that they soon restored the stolen Church property to its original purpose, and one can see still where six inches of the upper part of the door that had been sawn away by the followers of the Prophet, has been replaced. According to an old tradition the Vicar of Agrar and a priest from Monte Mariano were carried to Seringapatam with the other Christians and were kept in prison there till they were released by Tippu's orders for having cured a member of his household who had fallen dangerously ill. Some one had suggested in the last extremity that the priests should be called in, as it was said that extraordinary cures were sometimes wrought through their ministrations. The event proved fortunate in this case, with the result already stated.

The parish formerly extended about fifty miles to the east as far as the confines of Mysore, but since the parishes of Beltangady and Madantar have been constituted its boundaries have been considerably reduced. Of late two roads have been built leading to the church, which, like so many others in South Canara, had before stood far removed from public highways. One of these roads leads up from the south, starting near the seventeenth milestone on the road from Mangalore, and the other from Moodbidri to the north-west. The Catholic population is 3,050, and the parish school is attended by 33 boys and eight girls. There are seven other schools within the confines of the parish, with an attendance of about 300 boys. The church being one of the finest in the country parts had its sanctuary ornamented by some fine frescoes in 1902 by Brother Antony Moscheni, S. J., the artist who did such grand work on St. Aloysius College Chapel.

Vicars:—1. 1801-14, Hieronymo Dias; 2. 1814, Fr. Joaquim Antonio Conceição Velho; 3. 1816, Fr. Manoel Cajetan Gomes; 4. 1822, Fr. Wenceslaus Xavier Gonsalves; 5. 1824, Fr. Justo Constancio dos Remedios e Misquita; 6. 1826, Fr. Joseph

Philip Misquith; 7. 1829, Fr. Camillo Constancio de Misquita; 8. 1831, Fr. Felix Caetano Xavier Dias; 9. 1832, Fr. Joaquim Constancio Torquato de Sant' Anna; 10. 1836, Fr. Antonio Aurelio Roque Suarez; 11. 1839-41, Fr. Joseph Nicholas de Albuquerque; 12. 1841-44, Fr. Isaias Damian de Souza (Cf. ante, n. 29); 13. 1844-47, Fr. Custodio Xavier Gomes; 14. 1847-48, Fr. Pedro Antony Antão; 15. 1848-72, Fr. Antony Joseph D'Souza; 16. 1872 (June to October), Fr. Basil J. C. Barreto; 17. 1872-76, Fr. Avelino João Marçal Barreto, V. G.; 18. 1876-80, Fr. Fidelis de Espirito Santo Costa; 19. 1880-88, Fr. Emilian Alexander D'Souza; 20. January 30, 1888, Fr. Camillus Mathias Barreto.

VI. Mogarnad ("village of fishermen") is 21 miles east of Mangalore and its church, dedicated to the Mãe de Deus (Mother of God), was originally founded before Tippu's time. It was repaired soon after the Captivity and continued under Goanese administration till the Concordat of 1886. The Catholic population is 1,603, and there are two schools with 77 boys and ten girls, not all Catholics, however.

Vicars (incomplete):—1. 1801, Fr. Leão Peregrino de Costa; 2. 1801, Fr. Francisco Pereira; 3. 1808, Fr. Antonio Caetano Clemente; 4. 1814, Fr. Pedro Constancio Pereira; 5. 1822, Fr. Bernardo Gomes; 6. 1824, Fr. Joaquim Constancio Torquato de Sant' Anna; 7. 1830, Fr. João Manoel Evangelista Luis (Guru); 8. 1835, Fr. Vincent Paul Peregrin Gracias; 9. 1844, Fr. Jacob Furtado

(schismatic); 10. 1871, Fr. David de Piedade Pereira (Kallianpur); 11. 1877, Fr. Sebastian Rosario D'Souza; 12. 1887, Fr. Camillus Mathias Barreto; 13. 1888, Fr. Louis Cajetan Cutinho; 14. 1896, Fr. Cajetan M. Pereira; 15. June 12, 1904, Fr. Joseph Michael D'Souza.

VII. PUTTUR, 31 miles east of Mangalore, has a church dedicated to the Mother of God (Mãe de Deus), which was first built about the year 1830. It stood in the centre of the present cemetery on a site obtained on mulgeni from a Jain landlord named Nemanna Shetti. Mr. Lores Coelho, a resident of Puttur, collected money and built a chapel there mainly with materials from the old dismantled barracks. It was blessed and dedicated by a priest from Verarajendrapet (Coorg), who used to visit Puttur a few times a year to minister to the spiritual wants of the twelve Catholic families settled there and the families of the Catholic officials from Mangalore. A few years afterwards the thatched portico of the chapel was destroyed by fire. The present church was built in 1854 while Father Joachim Mascarenhas was Vicar, Mr. Faustin Saldanha Munsif, and Mr. Salvadore Mascarenhas Tahsildar. Father Mascarenhas won over a good many of the parishioners who had fallen into schism in the parish of Mogarnad, and obtained several darkhast lands upon which to settle them at Puttur. It is said that he made an outlay of nearly Rs. 1,200 to improve the lands. Strange to say these lands were not given to the church of Puttur, and all but one were either sold or abandoned by the darkhast-dars or their heirs. Of the 391 families at present belonging to the parish of Puttur about a hundred are of the Gaudi caste. The parish is the most extensive in the Diocese, being forty-two miles from east to west and forty-five from north to south. The tower of the church was struck by lightning in 1875 and ruined. When Father Masse was Vicar it collapsed a second time, owing, it is said, to faulty foundations. The one now standing was built in 1882 under the supervision of the late Mr. Vitus Fernandes.

In 1890 a small chapel was built at Sullia, 21 miles from Puttur on the road to Coorg, by Mr. Gregory D'Souza, for the benefit of the ten Catholic families resident in the neighbourhood. There are now only two of the families left and the chapel is in ruins. In 1895 and 1898 the parish of Puttur was considerably increased by the addition of the villages of Borimar and Vittal, which were detached from Mogarnad. The parish owes a great deal to Father Mascarenhas for his zealous labour during his successive administrations, and to Mr. Faustin Saldanha, who contributed liberally not only to the church of Puttur but also to those of Milagres (Mangalore), Omzoor, Pejar, Urwa, and Sirva. The Catholic of the parish is 1,972. A Catholic school a mile west of the town is attended by 39 pupils. In the town itself the Catholic children attend the Local Fund Board Schools and the Government Girls' School. A new school,

more than a mile to the east of the church, in the village of Kemminja, is under construction and is attended by 32 boys and four girls.

Vicars:—I. 1854, Fr. Joachim Mascarenhas;
2. 1857, Fr. Joseph Coelho; 3. 1862, Fr. Joachim Mascarenhas; 4. 1862, Fr. Luke Pacheco; 5. 1863, Fr. Joachim Mascarenhas; 6. 1866, Fr. Custodio Fernandes; 7. 1868, Fr. Fidelis; 8. 1869, Fr. Albert Camillus D'Souza; 9. 1870, Fr. Joachim Mascarenhas; 10. 1871, Fr. Albert Camillus D'Souza; 11. 1878, Fr. Joseph Michael Masse; 12. 1887, Fr. Theodore Mathias; 13. 1890, Fr. Michael Aranha; 14. 1890, Fr. Dominic R. Goveas; 15. 1892, Fr. Camillus John Rego; 16. May 18, 1901, Fr. Sebastian Noronha.

VIII. FAJIR ("green grass"), eight miles south-east of Mangalore, has a church dedicated to Our Lady of Mercy (B. V. M. de Mercede), which, like so many others in South Canara, owes its origin to the Goanese Schism. The first place of divine worship at Fajir was a pandal built by the schismatic parishioners of Ullal. The revolt began on December 27, 1840, and on January 1, 1841, the seceders joined the Schism. The present church was begun in 1867, and the facade was added in 1882. When the Schism came to an end Fajir became a separate parish under Goanese jurisdiction till the Concordat of 1886. The Catholic population is 1,898, and the parish school is attended by 24 boys and two girls.

Vicars:—1. 1867, Fr. Angelo Antony Coelho; 2. 1877, Fr. Apritius Loyola Dinis; 3. 1879, Fr. Cherubin de Conceição Fernandez; 4. 1892, Fr. Joseph Emmanuel Constantius Gomes; 5. 1901, Fr. Rosario Martin Lobo; 6. 1903, Fr. Rosario P. B. Luis; 7. 1903, Fr. Nicholas Carneiro; 8. 1904, Fr. Joseph Menezes

IX. BELA, 24 miles to the south of Mangalore, ' is the seat of a church dedicated to Our Lady of Dolours. It is sometimes spoken of as the Kumbla Church, from an important village of that name six miles to the west and twenty-one from Mangalore. The formation of a Catholic community here dates back to about thirty years before the Captivity, when a little colony of the Charode caste that had originally come from Goa and settled in Bolma, a small village belonging to Fajir, migrated to Kumbla. At the time of the Captivity many of them managed to escape seizure and deportation, and after the fall of Seringapatam those of their deported kinsmen who returned rejoined them and built a thatched chapel for themselves, which was served from Ullal. About 1880 Kumbla was separated from Ullal and made a distinct parish under Father Paschal Mascarenhas. The site chosen for the chapel was in the valley of Kudrepadi, so secluded and hemmed in by the hills that it was not visible till one came quite close to it. When Father John Joseph D'Souza was Vicar he succeeded in building another church on a more eligible site at Bela, a village that was once wellknown on account of its position on the boundary line dividing the dominion of the Raja of Coorg

from that of the Raja of Kumbla. This new church was opened for service in 1891, when it was blessed

by the late Bishop Pagani.

Kasaragod Chapel, 29 miles south of Mangalore, belongs to the parish of Bela and was built about 1890, mainly through the enterprise and liberality of Mr. J. L. Saldanha and Mr. Ignatius P. Fernandes, of Mangalore, who were also benefactors of the church of Bela. In the sanctuary of this chapel, on the Epistle side of the altar, is the grave of Father Angelo F. X. Maffei, S. J., who died at the mission station he founded at Nellikunja, on May 31, 1899. Beyond Kasaragod are the villages of Baikal, Hosdrug (Pudiakot), Nileshwar, and Kavoi, the most southerly of the District of South Canara, which are visited occasionally by the Vicar of Bela. The returns for the year 1903 state that there are only 1,561 Catholics in this extensive parish.

Vicars:—1. 1880, Fr. Paschal Mascarenhas; 2. 1883, Fr. Aloysius S. L. Fernandez; 3. 1884, Fr. Lawrence Patrão; 4. 1884, Fr. Peter J. Baptist; 5. 1885, Fr. John Joseph D'Souza; 6. 1895, Fr. Rosario Luis; 7. 1901, Fr. Vincent Rebello; 8. September 16, 1902, Fr. Salvadore D'Souza.

X. ULLAL is the name of a village on the opposite shore of the Netravati River from Mangalore, where a queen of the Chauter dynasty ruled iup to the eighteenth century. The church of Ullal s further south, about eight miles from Mangalore. It was the scene of the apostolic ministry of Father Joseph Vas for a time during the four years, 1681-85,

that he laboured in South Canara (Cf. ante n. 11). Some holy wells on top of a hill near Ullal are still frequented by Christians and pagans alike seeking relief in their spiritual and bodily infirmities through the intercession of the saintly "Apostle of Cevlon." The church of Ullal was rebuilt soon after the return of the Christians from Seringapatam, and a new one was begun in 1873. The parish formerly comprised Fajir and Kumbla, extending south to the confines of North Malabar. At Manjeshwar, ten miles from Mangalore, there is a filial chapel with a small house attached, dedicated to Our Lady of the Rosary. The Vicar of Ullal resides here for about a month in the year. There is a large compound belonging to the chapel, and the position is very fine, overlooking the sea. This chapel was built mainly through the exertions of Mr. Joseph Rosario. There is another chapel at Karadi, eighteen miles from the church of Ullal.

The Catholic population of the parish is 3,158, mostly of the Gaudi caste. There are two schools, one near the church attended by about 50 pupils, and the other at Vorkadi, fourteen miles away, with about 75. The parish is very extensive, being twenty-five miles from one end to the other, and the majority of the people live far away from the church.

Vicars:—1. February 9, 1801, Fr. Camillo Piedade de Silva; 2. February 10, 1802, Fr. Diogo Manuel Carvalho; 3. April 4, 1812, Fr. Placido de Alemão; 4. January 27, 1814, Fr. Hieronymo Dias; 5. May 6, 1815, Fr. Francisco Xavier Soares; 6. March 16, 1821, Fr. Justo Constancio dos Remedios e Misquita (Fr. José Pilippo de Costa Misquita, assistant); 7. December 5, 1823, Fr. José Carlos Columbino de Menezes (Fr. Caetano Francisco de Menezes, assistant); 8. January 26, 1826, Fr. Erasmo Francisco Furtado (Fr. José Tiburcio Furtado, assistant); 9. July 6, 1829, Fr. Francisco Xavier Soares; 10. March 30, 1832, Fr. Francisco Antonio de Misquita; 11. March 5, 1835, Fr. José Bernardino de Menezes; 12. 1841, Fr. Joachim Pius Noronha; 13. 1842, Fr. Francis Xavier Saldanha; 14. 1845, Fr. Joseph M. Rebello; 15. 1847, Fr. Simpliciano Baracho; 16. 1850, Fr. Camillo Pedro da Costa; 17. 1858, Fr. Diogo Lourenço Rodriguez; 18. October 5, 1858, Fr. Braz Piedade Sant'Anna Miranda; 19. 1865, Fr. Lawrence D'Souza; 20. April 15, 1866, Fr. Pontian Andrade; 21. April 10, 1868, Fr. Dominic Tellis; 22. April 30, 1871, Fr. John B. Rebello; 23. September 26, 1878, Fr. Paschal Mascarenhas; 24. March 26-May 2, 1881, Fathers Lawrence D'Souza and Pontian Andrade; 25. May 2, 1881, Fr. Alexis Pinto; 26. June 15, 1882; Fr. Martin F. Coelho; 27. January 10, 1887, Fr. Rosario D'Souza; 28. June 10, 1887, Fr. Dominic R. Goveas; 29. November 5, 1889, Fr. Sebastian B. Furtado; 30. June 1, 1895, Fr. J. Lawrence Menezes; 31. June 5, 1900, Fr. Cyprian P. Coelho.

XI. BORIMAR, a village ten miles from Puttur on the road to Mangalore, belonged first to the

parish of Mogarnad but was given over to the Vicar of Puttur about the year 1895. It had its own administration, and a shed on the bank of the Uppinnangady river, about two miles from the present chapel, served for divine worship till Father Camillus J. Rego began the building of a worthier place in 1897. The new chapel was completed in 1898 and dedicated to St. Joseph. In 1898 Vittal. nine miles from Borimar, which formerly belonged also to Mogarnad, was made over to Puttur, and the two chapels were served on alternate Sundays. from Puttur, till they were constituted a separate parish under Father Casimir Pereira as first Vicar, in June 1904. The chapel of Vittal was built by Father Cutinho, Vicar of Mogarnad, who was liberally aided in the work by Mr. J. L. Saldanha, of Mangalore. The Catholic population of Borimar is 760 and that of Vittal about 660. A parish school was opened in Borimar in May 1903, and the attendance amounts to about sixty pupils.

70. North Malabar is the most southerly part
Of the Diocese and is divided
into the three parishes of
Cannanore, Tellicherry, and Calicut. The Catholic
population is 7,277, served by 9 priests. There are
13 Catholic schools with an attendance of 579 boys
and 637 girls.

I. CANNANORE, about 67 miles south of Mangalore, has a church dedicated to the Most Holy Trinity. In 1498 Vasco da Gama landed here, and being well received by the Raja, a colony was

planted. In 1505 a Factory was erected, on the site of which now stands a chapel, in the fishing village of Thayi. Fort Sant'Angelo was built by the Portuguese on the promontory where the present. fort, built by the Dutch in 1656, now is. In it was built a chapel with materials brought from Europe, which is one of the oldest built by Europeans in India. This chapel is still existing, but is perverted into a guard-room. In 1784 Cannanore was captured by the British from Tippu Sultan, whose father Haider Ali had taken it in 1766. It was again taken in 1791, since which time it has remained in the hands of the British. Under British rule the Cantonment had at times two and sometimes three European regiments with artillery and cavalry, and the chaplaincy was the chief in the Mission. Since 1887, however, its extensive barracks have been tenanted by only a few companies of soldiers, but there is a prospect, now that railway communication has been established with Calicut, that it will again be made a large military station, under Lord Kitchener's Army Organization scheme.

In Portuguese times Cannanore was an important settlement, and we are told that it contained the three churches of La Misericordia, St. Francis, and St. Mary of Victories. Under Dutch rule these churches disappeared, and it was not till towards the end of the eighteenth century that another church was built in Cannanore. A little chapel, served by a worthy priest named Father Paschal, stood on the beach near the old town, when the

Santissima Trinidade, a small Portuguese crast from Rio de Janeiro bound for Goa, put into port after a terrible storm in the Arabian Sea. One of its fourteen passengers was Dom José D'Almeida, a colonial nobleman, who vowed with his fellow passengers to build a church should they be saved from a watery grave. Father Paschal pointed out to them a site in the village of Barnacherry where he was wishing to build a church, and there it was built and dedicated to the Most Holy Trinity. The good priest served it till his death and was burried within its precincts. A Response is sung for him still annually on All Souls' Day. This old church stood where the transept on the Epistle side of the altar now is, in the new church built by Father Martelli between 1866 and 1876. Father Martelli, known in religion as Father Louis Mary of Jesus, O. D. C., was ordained in Cannanore by Bishop Michael Antony. He gradually added a nave and two transepts with galleries, erected two side altars and improved the high altar. The present high altar was planned and executed under the direction of Father Maffei, S. J. When Father Buzzoni was Vicar many more improvements were made in the church and a new parochial house was built.

There are six chapels dependent on the church of Cannanore, where Mass is celebrated occasionally. Two of these are dedicated to St. Antony, one of which is in the village of Thayi, two miles from town, where there are three hundred Catholics;

and the other is in the Bazaar, where the Tamil people assemble every evening to recite the Rosary. In Old Cannanore there is a chapel dedicated to St. Cajetan, in which it is said a schismatic was buried. There is a tradition also that a viceroy of Goa is buried there. At Chala, about five miles south-east of the town, there is a large chapel dedicated to the Immaculate Conception, which Father Martelli built as a mission station among the Hindus. The chapel of St. Francis Xavier in the Camp Bazaar, recently razed to the ground to make way for the Calicut-Azhikkal Extension of the Madras Railway, was erected, it is said, in memory of the visit the Saint paid to Cannanore (Cf. ante, n. 5). About two miles from the Cantonment is a decent little chapel dedicated to Our Lady, which is for the use of the Sepoys. Besides these there is another small chapel dedicated to St. Sebastian.

The Carmelite Tertiary Sisters have a Middle School with 109 pupils and an orphanage with fourteen children. In the boys' school there are 166 pupils. The Catholic population is 2,100, served by three priests, two Jesuits and one secular.

Vicars (incomplete):—1. Fr. Paschal; 2. 1799-1801, Fr. Camillo Piedade de Silva; 3. c. 1837-44, Fr. Mary Joseph; 4. c. 1844-62, Fr. F. X. Saldanha; 5. c. 1862-63, Fr. Irenæus, O. D. C.; 6. c. 1863-65, Fr. Mary Ephrem, O. D. C.; 7. c. 1865-79, Fr. L. M. Martelli; 8. 1879, Fr. Otho Ehrle, S. J., and Fr. Joseph M. Monteiro; 9. 1879-83, Fr. Thomas Aloysius Gallo, S. J.; 10. 1883-88, Fr. Angelo F. X.

Maffei, S. J.; 11. 1888-96, Fr. Henry Buzzoni, S. J.; 12. 1896-1900, Fr. Secundus Zanetti, S. J.; 13. 1900, Fr. Quintin Sani, S. J.; 14. 1901, Fr. John Baptist Berardi, S. J.

II. TELLICHERRY, 80 miles south of Mangalore, has a picturesque little church standing on a headland on the edge of the sea. Formerly it was considerably inland, but the erosion of the sea, especially during the monsoon storms, now threatens the existence of the church, and with it the Anglican church adjoining. As Tellicherry was a Portuguese station it is pretty certain that there was a church there prior to the present one, which was built by a rich man named Domingo Rodriguez at the same time that the Factors built the fort hard by. Logan, in his Manual of Malabar, assigns 1708 as the date of the building of the fort. There are four tombstones still to be seen, covering graves in front of the church, which were placed there in 1749. A confraternity of the Rosary was established in 1726, when it was approved by the Archbishop of Cranganore on October 25th. Twenty years later Father Antonio Pilar, O. P., Vicar General, gave it statutes, and in 1763 the Confraternity of the Immaculate Conception was established with the approval of the Archbishop of Cranganore. The church itself is dedicated to Our Lady of the Rosary. There are two chapels attended from this church, one at the Chali village of fishermen (Kolikars), where they have their cemetery, and the other at Dharmapatam, between

Tellicherry and Cannanore. The original chapel built here was as old, perhaps even older, than the present church itself.

The Catholic population is 1,600, and Catholic education is provided for in three schools, a Middle School for girls under the Carmelite Tertiary Sisters with 184 pupils, and another of the same standard for boys attached to the parochial house, with 110 pupils. The third is a mixed school in the Chali chapel, with 48 boys and 36 girls, almost all of the Fishermen class.

Vicars: -1. 1766, Fr. Bartholomew Gonsalves; 2. 1768, Fr. Jacinto D'Almeida; 3. 1770, Fr. Diego de Noronha e Silva; 4. 1771, Fr. Bartholomew Gonsalves; 5. 1774-75, Fr. José Antonio D'Silva; 6. 1781, Fr. Manuel Luis de Miranda; 7. 1782, Fr. Domingo D'Sa; 8. 1783, Fr. Marco D'Almeida; 9. 1785, Fr. Diego Cajetan Rodriguez; 10. 1787, Fr. Ricardo D'Silva; 11. 1802, Fr. Andrew Cajetan de Costa; 12, 1816, Fr. Victorino Foscano; 13, 1819, Fr. Antonio Piedade de Remedios; 14. 1825, Fr. Thomas Adeodato de Assumpção; 15. 1830, Fr. João Pedro de Souza; 16. 1833, Fr. Lawrence João de Costa; 17. 1840, Fr. Vincent Marcel Barreto; 18. 1842, Fr. J. B. Minezes; 19. 1851, Fr. J. R. de Couto; 20. 1859, Fr. Antony Fernandez and Fr. José de Santa Teresa; 21. 1860, Fr. L. M. Martelli; 22. 1863, Fr. John Hire (Fr. F. X. Saldanha and Fr. José Elias, O. D. C., acted as Vicars for a time); 23. 1865, Fr. Martin F. Coelho; 24. 1870, Fr. Alphonsus, O. D. C.; 25. 1872,

Fr. Joseph M. Monteiro; 26. 1877, Fr. Louis Noronha; 27. 1880, Fr. Urban Stein, S. J. (Cf. anle, n. 55); 28. 1881, Fr. Peter J. Baptist; 29. 1883, Fr. Joseph M. Monteiro (Fathers Antony Goveas, Santanna B. C. Luis, Jacob Sequeira, and Dominic R. Goveas were assistants for some time); 30. 1891, Fr. Antony Goveas; 31. 1892, Fr. Dominic R. Goveas; 32. 1901, Fr. Emmanuel S. Fernandes; 33. 1902, Fr. Francis Milbank Barboza; 34. 1903, Fr. Paschal J. Rego, S. J.

III. CALICUT, about 123 miles south of Mangalore, has a population of about 60,000, being, after Madras and Trichinopoly, the third largest town in the Madras Presidency. The Catholic population, however, is only 3,577. The name Calicut is said to be a corruption of a Malayalam word meaning "cock-crowing," which name originated, according to an old legend, from the fact that Cherumal Perumal gave his sword and all the land round a small temple there as far as the crowing of a cock could be heard. Tradition assigns A. D. 825 as the year when Calicut was founded, but Father Paulinus, in his India Orientalis Christiana, sets the date eighty-two years later. The origin of the church of Calicut takes us as far back as 1513, when a treaty was concluded between the Portuguese and the Zamorin permitting the erection of a chapel and a Factory. We are told that the original church, one of the first built by Europeans in India, was to the west of the town, near the military barracks and the old Portuguese quarter.

Again we hear that a church was built by the Zamorin in 1525 in accordance with the terms of a treaty made the year before. It was probably this church to which Pére Tachard, S. J., alludes in a letter written February 16, 1702, where he says: "Les Jesuits avoient une belle eglise a Calicut que le Prince du pays s'avisa, il y a quelques temps, de faire abattre, en haine des Portugais, Mais l'illustre Comte de Villacerde, alors Viceroi des Indes, l'a obligé de la rebatir; elle n'etoit pas encore achevée quand nous y passâmes." In 1724 we find record of another treaty concluded between the Portuguese and the Zamorin, in the presence of Mr. Morlendin, chief of Mahé, as surety, whereby the Zamorin undertook to erect a church with a parochial house and to provide a bell weighing 150 pounds. The church was completed and dedicated in 1725 to the "Mãe de Deos," that being the name of the man-of-war that carried the plenipotentiaries who made the treaty. This church seems to be the same as the present one, to which, however, considerable additions have been made. The Zamorin by the same treaty granted a garden in perpetuity for the support of the church. This property seems to have formerly belonged to a certain Tulichaner, one of the four hereditary ministers of the Zamorin, and formed the greater portion of the old Portuguese town, bounded on the north by the French and Danish Factories, on the east by the Chetty houses, on the south by the Moplah mosque of Pattaciatu, and on the west by the sea. The Danish Factory was situated at the old Jail or Town Market. Scarcely anything of this property remains in possession of the church now; and the lands at Beypore, given by a local chieftain, have been also alienated. In 1766, when Haider Ali invaded Malabar, the Vicar and the Factor of Calicut obtained an order from him for Madie, Rajah of Coimbatore and Governor of Calicut, to pay 2,420 fanams annually to the Vicar of the church and to restore the church property at Perpengadi. The Mysore Government continued the payment till 1781, the year of Haider's death, when Tippu's Frazer Khan stopped the annuity, demanded the church revenues from the Vicar, Father Gabriel Gonsalves, and cast him into prison, where he remained till he made his escape to Tellicherry. The Perpengadi property was lost for a time, recovered about 1850, and finally sold about 1877. Father Gonsalves returned to Calicut in 1792, when Malabar came under the rule of the East India Company.* The new rulers cut down five hundred cocoanut trees belonging to the church, on the plea that they rendered the Factory unhealthy. Compensation was obtained from the Bombay Government on December 24, 1793, in the shape of a monthly grant of Rs. 50, paid still to the Vicar

^{*}In The East-India Gazetteer, by Walter Hamilton (London, 1828), we read: "In 1766 it [Calicut] was invaded and conquered by Haider, who enlarged and improved the fort; but Tippu afterwards destroyed both fort and town, removing the inhabitants to Nellura, which he called Furruckabad, being, like all the Mahomedans of India, a great changer of old pagan names. Fifteen months after this compulsory migration the English conquered the province, and the inhabitants returned with great joy to their old residence.

for the maintenance of the church. The church afterwards recovered rents of lands up to the year 1825. In 1835, the Vicar, Father Leon Avellino Costa, preferred another claim for compensation, since the Company's servants had taken possession of part of the church property for public purposes. This claim seems to have been satisfied by the grant of another Rs. 50 or the confirmation and continuation of the former allowance. The Vicar of Calicut, in common with the Vicars of Portuguese Factories elsewhere in India, had the right to act as a civil magistrate over all his dependants. This right was ratified in 1735, when it had been violated, and again by Haider Ali in 1766, but when the E. I. Company took possession it was first restrained and then abolished. Calicut was under the ecclesiastical jurisdiction of Goa till 1609, when, after the Synod of Diamper, it passed under the Bishop of Cranganore. In 1838 the Bull Multa Praeclare of Pope Gregory XVI. placed it under Verapoly, where it remained till the erection of Canara and North Malabar into a Pro-Vicariate Apostolic, February 17, 1845 (Cf. ante, n. 31).

The present church of Calicut, as has been said, is substantially the same as that of 1725. In 1775 and again in 1835 it underwent considerable repairs. Up to 1797 it was thatched, but in that year it was roofed with tiles, probably with the old-fashioned temple tiles, as they are called, like those that cover it still. It was in 1835 that the present sanctuary was built, which added a good deal to the length of the church. The two aisles were

added about the same time, and the High Altar, made by artisans from Goa, was set up in 1843 by Mr. Mark Platel. The roof was renewed between the years 1850 and 1853, and a new sacristy was built. Father Clement afterwards enlarged the front part of the sanctuary by removing the altar back towards the sacristy. In 1872 or 1874 Father Henry planned the enlarging of the church by extending the aisles. Father Alphonsus extended the right aisle, repaired the gallery, boarded the ceiling, and decorated the sanctuary. He also provided the church with a baptismal font, which is now no longer in use. The present parochial house was built by Father Monteiro.

To the left of the entrance of the church hangs a life-size painting on wood of the Blessed Virgin with the Divine Infant, the original of which was painted by St. Luke the Evangelist and is preserved with great veneration in Basilica of St. Mary Major in Rome. Three copies of it were made by permission of Pope St. Pius V. at the request of St. Francis Borgia, one of which is preserved in the novitiate of the Venetian Province of the Society of Jesus at Soresina, Lombardy; another was on its way to Brazil with Blessed Azevedo and his forty companions of the Society of Jesus, when the ship was captured by the Dutch Calvanists off the Canary Islands, in 1560, and it and the forty-one Jesuits were cast into the sea; the third copy was brought to Goa and carried by Blessed Rudolf Acquaviva to the Court of Akbar the Great at Fatehpur-Sikri, in 1580, where it was greatly venerated by Akbar. It is said that this identical painting is the one now in Calicut, whither it was brought, along with some other pictures and images, from Tannur, nineteen miles south-east of Calicut, where there was once a chapel built by the Portuguese, that was in the course of time destroyed by the erosion of the sea.

The statue of the mother of God over the High Altar had once a gold crown, valued at Rs. 1,000, which had been presented by Mr. Antony D'Souza in 1830 in fulfilment of a vow made when he was in great danger of losing his life. This crown was afterwards sent to France, where it was exchanged for another of better workmanship. In 1881, however, it was stolen with some other articles of value, and though the thieves were taken into custody, the stolen property was not recovered. The Goanese resident in Calicut thereupon collected money among themselves and got two new gilt crowns from Europe for the statue.

In 1862 an orphanage with an asylum was started, for which Government gave Rs. 2,000 in 1875 and Rs. 1,500 in 1882. In 1878 the Society of St. Vincent de Paul was established in the parish, and in 1885 it was divided into the two Conferences of St. Mary and St. Francis Xavier. The former, however, was dissolved about five years later. The first schools we have record of were opened in the parochial house about 1793, one of which was for Portuguese and the other for the benefit of Native Christian children who sought employment in the Honourable Company's service. These schools

were superseded in Bishop Michael's time, when the Sisters of St. Joseph opened a school for girls, and the Christian Brothers one for boys. The latter was aided from Municipal funds till 1884-85, when it was changed into a Poor European Boys' School, drawing aid from Provincial funds (Cf. ante. nn. 34, 40). In 1888 a Vernacular Girls' School was opened in the Convent (Cf. ante. n. 44). At present (1904) there are six Catholic schools in Calicut, with an attendance of 308 boys and 320 girls. In the orphanage there are 15 boys and 25 girls. The European Boys' School was made a High School in 1902.

There is a small filial chapel, dedicated to the Holy Cross, on the road to the Wynaad. The origin of this chapel is involved in some obscurity. From time immemorial there was a stone there, engraved with a cross and an illegible inscription, before which the Christians used to come to pray and burn lights. In the course of time a mud hut was built over it, which was replaced about 1885 by a decent chapel, built at the expense of a shopkeeper of Calicut named Antony Fernandes. He formed also a Confraternity of the Holy Cross, which Bishop Pagani approved and confirmed when the chapel was made over to him. The conditions attached to the transfer were, that Mass should be celebrated in the chapel once a month and that the Mission should repair the building when needed. About the same year 1885 Father Francis Godet, S. J., built another chapel near the military barracks at West Hill for the convenience of the

Catholic soldiers. The stucco altar of this chapel was brought from Europe. The most important out-station is Malappuram, where a chapel has been built for the soldiers stationed there. It was visited once a month by the military chaplain, till Father James Roverio, S. J., was stationed there permanently at the beginning of the year 1904. He, however, comes in once a month to attend West Hill. There are several other out-stations, but without chapels, which are visited as occasion demands, at Beypore, Ferok (Kundote), Manjiri, Angadipuram, Nilambore, Tambracherry, Karaparamba, Momoli, Kallai, Tirurangadi, Kottakel,

Tirur, Pudupadi, and Tagarapadi.

Vicars (incomplete): -1. 1781, Fr. Gabriel Gonsalves is mentioned as connected with the church for twenty-five years, till 1806; 2. 1806, Fr. Manuel Dias (Fathers Alvem and Baptist, assistants); 3. 1806-08, Fr. Pedro Xavier de Sant'Anna; 4. 1809-14, Fr. Laurence Rou... (rest illegible); 5. 1814, Fr. Joachim Ignatius Pereira; 6. 1814-15, Fr. Fernandez; 7. 1815-17, Fr. Rodriguez; 8. 1817, Fr. Coelho; 9. (undecipherable); 10. 1820-31, Fr. Eusebio Marian de Nazareth; 11. 1831-35, Fr. Leon Avellino Costa; 12. 1835-37, Fr. Rebello Joaquim de N. S. de Neves; 13. 1837-49, Fr. A. Marian de San José; 14. 1849-61, Fr. Luis de Conceição; 15. 1861-2, Fr. José de Santa Teresa, O. D. C.; 16. 1862-3, Fr. Mary Ephrem, O. D. C; 17. 1863-7, Fr. Clement de Santa Teresa, O. D. C.; 18. 1867-70, Fr. Paul Joseph (Vidal) of the Sacred Heart, O. D. C.; 19. 1870-1, Fr. Norbert Maria a SS. Sacramento, O. D. C.; 20. 1871-2, Fr. Paul Joseph of the Sacred Heart, O. D. C.; 21. 1872, Fr. Norbert M. a SS. Sacramento, O. D. C.; 22. Fr. Lazarus of the Cross, O. D. C.; 23. 1872, Fr. Louis Noronha; 24. 1872-4, Fr. Alphonsus, O. D. C.; 25. 1874-75, Fr. Henry, O. D. C.; 26. 1875-78, Fr. Alphonsus, O. D. C. (Fr. Joseph M. Monteiro, assistant); 27. 1878, Fr. Dominic; 28. 1878, Fr. Bonaventure, O. D. C.; 29. 1878, Fr. Polycarp, O. D. C.; 30. 1879, Fr. Augustus Muller, S. J.; 31. 1879-81, Fr. John Baptist Rossi, S. J.; 32. 1881-89, Fr. Edward Lazzarini, S. J.; 33. 1889-1900, Fr. Quintin Sani, S. J.; 34. 1900-03, Fr. Secundus Zanetti, S. J.; 35. 1903, Fr. Edward Lazzarini, S. J.

MAHE, a little French settlement of about 10,000 souls six miles from Tellicherry, has a very handsome church dedicated to Saint Teresa. For many years it was under the double jurisdiction of Pondicherry and Mangalore, those who dressed as Europeans belonging to the former, and those who dressed as Natives to the latter. To avoid inconvenience, Father Aloysius de Kinder, S. J., who acted as Vicar in Mahé from 1883 to 1890, was granted jurisdiction by the Archbishop of Pondicherry. Since his withdrawal the parish has been administered by a priest of the Archdiocese of Podicherry.



NECROLOGY

OF

MEMBERS OF THE SOCIETY OF JESUS WHO SERVED IN THE MANGALORE MISSION.

1. FATHER JOSEPH MONTI was the first Jesuit to die in the Mangalore Mission. He arrived here, November 22, 1880, and died at Jeppu Seminary, April 30, 1881, of an apoplectic stroke while making his annual retreat. Father Monti was born at Delebio, Sondrio, Italy, September 9, 1842, and entered the Society in the Province of Venice, October 30, 1858. For many years he was in South America Rector of the Seminary of Pifo, in Ecuador, and professor of Theology. When he came to Mangalore he was appointed Superior and professor of Philosophy in the Seminary; and while there applied himself so assiduously to the study of Konkany that he was able to render valuable assistance to Father Maffei, then engaged on his Konkany Grammar and Dictionary. Father Monti was an excellent linguist and a man of sterling qualities. At the time of his early death letters were on their way from Europe appointing him Superior-General of the Mission.

2. Father Francis Godet was born at Chatillon-sur-Sèvre, France, November 19, 1840, and entered the Society in the Province of France, November 8, 1861. He arrived in Mangalore along with Father Peter Bouvet, of the same Province, October 21, 1881, and was employed at first in St. Aloysius' College, then at Codialbail. After a short time he was sent to Calicut, where he served as military chaplain and assisted in parish work. He died on April 28, 1886, and a handsome mural tablet of white marble was set up by the parishioners in the church where he lies buried, to mark

their appreciation of his services.

- 3. Brother Francis Pinto was a lay-brother novice in Jeppu when he died, May 30, 1886. He was born at Mylapore, Madras, May 30, 1855, and entered the Society, May 23, 1885.
- 4. FATHER ANGELO MUTTI, who laboured so hard to collect funds for the building of St. Aloysius' College, was a native of Bergamo, Italy, where he was born, April 30, 1844. He entered the Society, August 14, 1861, and came out to Mangalore with the Fathers who arrived on December 31, 1878. As Procurator of the Mission he visited Europe in 1880 to raise funds to build the College, and spent himself in labour for its welfare. He acted also as Secretary to the Pro-Vicar Apostolic and organised and directed the Press started at Codialbail in 1882. Broken down in health, he returned to Europe, September 22, 1884, and died on September 3, 1886, at Torre Boldone, near Bergamo. The · College is a standing monument to his energy and zeal. Mr. Martin Pais put up in 1890 at his own expense a marble tablet in the College vestibule to keep before the Catholic youth of Mangalore the name of one of their greatest benefactors. The Catholic Community of Mangalore founded a Prize in his memory in the College with Rs. 250 in 1884.
 - 5. The Reverend John Solenghi, Scholastic, was born in San Bonico, a parish of the city of Piacenza, Italy, December 19, 1859, and entered the Society, September 7, 1876. After going through the usual studies, he was sent to London to learn English before coming to Mangalore. He arrived here, December 3, 1883, and taught Latin, Mathematics, and Science in the College till failing health compelled him to return to Europe February 22, 1886. He died at Portore, Austria, December 28th of the same year.
 - 6. FATHER NICHOLAS CLARKE, of the Bombay Mission of the German Province, came to Mangalore, November 15, 1885, and returned to Bombay, September 5, 1887. He succeeded Father Mutti as Secretary to Monsignor Pagani and Director of the Codialbail Press, and Father Sergeant as Director of the Catholic Library at Codialbail.

Father Clarke was born in Poona, June 21, 1843, and entered the Society in Bandora, June 3, 1863. Ordained priest, December 25, 1868, he was actively employed for the remaining nineteen years of his life, serving in turn as military chaplain, manager of St. Vincent's High School, Poona, editor of the Bombay Catholic Examiner, Secretary to Monsignor Meurin and Vicar General. He was director of the Press at the Fort and founded in 1874 A India Catholica, a Catholic journal in Portuguese. When Monsignor Meurin was Visitor Apostolic of the churches of the Syrian Rite in Malabar from April 22, 1876, to October 2, 1877, Father Clarke accompanied him as Secretary. Father Clarke died in Poona, December 22, 1887.

7. FATHER URBAN STEIN was born in Cologne, August 15, 1845, and entered the novitiate of the German Province at Friedrichsburg, near Münster, Westphalia, September 30, 1862. After studying Rhetoric he went to Maria Laach for Philosophy and Theology towards the end of 1866. Before finishing his Theology he was sent to the Bombay Mission, where he arrived, December 10, 1870, and began work at St. Mary's College, Mazagon. On January 1, 1875, he took up his Theology again and was ordained priest, December 22, 1876. After a term in St. Francis Xavier's College, Bombay, he was told off to join the band of Fathers who began the Mangalore Mission, December 31, 1878. In February 1879 he was appointed Vicar of the Cathedral, an office he held till his death, Sunday, October 21, 1888. Father Stein established at Codialbail the Sodality of the Blessed Virgin for men, the Congregation of the Sacred Heart, the Society of St. Joseph for tailors, and the Sodality of the Children of Mary for girls. He laboured zealously to promote the frequentation of the Sacraments among his parishioners, establishing for this end a day of adoration of the Blessed Sacrament and General Communion on the Sunday preceding the parish feast in November. His special apostolate was to teach the Catechism to the young and ignorant and to organise the schools in the parish so as to make them as

efficient as could be. The schools taught by the Tertiary Carmelite Sisters attained such excellence that when Lord Connemara visited them on October 16, 1888, he pronounced them to be the best he had seen in the Presidency. The Cathedral was enlarged and improved under his direction, and he strove in every way to make the services of the church attractive and impressive. Father Stein's early death was caused by sunstroke which came upon him while returning to Mangalore from Goa, whither he had gone in search of documents required for the settling of the case, then before the Courts, of Milagres Church, Kallianpur. For want of a better means of travelling and to avoid delay, the Father chose to return by patternar. He suffered so intensely during the four days of the voyage down the coast, that he was completely exhausted when he arrived on the night of October 16th. He was brought to the College the next day, and in spite of all that medical aid could do for him, passed away on the afternoon of Sunday, the 21st. The funeral took place at four o'clock in the afternoon of the following day, and was made the occasion of an extraordinary display of love and reverence on the part of the people. He was laid to rest at the feet of Bishop Mary Ephrem in the sanctuary of the Cathedral, and strange to say no grave-stone or memorial of any kind has been yet raised to the memory of one who did so much for the parish.

8. The Reverend George Postlewhite, who arrived with Father Willy on December 2, 1879, and laboured in the College from its beginning till the time of his return to England on February 22, 1884, was born at Preston, Lancashire, November 29, 1857, of a worthy Catholic family. His early studies were made in the Preston Grammar School, conducted by the Jesuit Fathers, where he distinguished himself by his diligent application and superior talents. From there he went to the Jesuit College of Mount St. Mary's, near Chesterfield, where these qualities were equally conspicuous. He Matriculated in the London University from Stonyhurst, and joined the Novitiate of the Society of Jesus

at Roehampton, near London, September 7, 1875. At the end of his two years of noviceship he began the study of Rhetoric, and shortly afterwards was attacked by a serious illness, which left him so weak after his recovery that it was thought well to send him to India. He did excellent work here and recovered his strength so well that he was judged able to return to England for his higher studies. Hoping to return some day to Mangalore, and knowing the great importance attached here to University distinctions, he took the degree of B. A. at London, gaining Honours both in the Intermediate and Final Examination. After this he went to Stonyhurst for Philosophy, at the successful close of which he went to St. Beuno's, North Wales, in September 1888, for his Theology. Shortly after his arrival there his health began to decay rapidly, but his high spirits and gaiety of disposition concealed from many that the end was so near. On January 28, 1889, he died, suffocated by a hæmorrhage of the lungs. His amiable disposition and cheerful temper endeared him to all and caused him to be deeply regretted. This and his passionate love of study were the salient features of his short and well-spent life. One of his brothers, James, also a Jesuit Scholastic, died a similar death in Kingston, Jamaica, August 23, 1881.

9. Father Thomas Aloysius Gallo was born at Bandita di Cassinelli, Alessandria, Piedmont, Italy, February 8, 1820, and entered the Society in the Turin Province, December 17, 1842, shortly after his ordination to the priesthood. In 1849 he was sent out to the Madura Mission, making the voyage in a sailing vessel round the Cape. In Madura he was successively employed as professor of Theology, Instructor of Tertians, and missionary. In 1869 he accompanied Monsignor Alexis Canoz, S. J., as theologian to Rome for the Vatican Council. About this time he published his Suppetiae, a work on Moral Theology of great value to missionaries in India. In 1871 he was commissioned by the Bishops of Southern India to go to Calcutta to defend before the Legislative Council certain Catholic interests menaced

by a law relating to marriages. He had to plead there before Sir Henry Maine, and he defended the cause of the Church so well that the obnoxious law was withdrawn. Two years later he was transferred to the Bombay Mission, where he arrived, December 8, 1873. During the following year he taught Theology in Saint Francis Xavier's College and attended to the spiritual wants of the Madrassees. In 1875 he was for a time in Poona and then in Byculla, till October 27th, when he was sent to Dharwar. Father Gallo was held in so high esteem as a Theologian and Canonist that he was sent to Rome, April 8. 1878, to treat with the Roman Congregation of Bishops and Regulars on certain knotty points concerning jurisdictions in the Missions. In the following year he returned to India, destined this time for the newly founded Mission of Mangalore. On the way out he was shipwrecked off Leghorn, in the Mediterranean, and lost a considerable amount of money sent by benefactors as alms to the Mission. On June 9, 1879, he arrived in Cannanore, where he laboured as Vicar of the church till 1884. He was next employed as professor of Theology for a year in the Seminary at Jeppu, and was then transferred to St. Aloysius' College, where he spent the last four years of his laborious life. Those years were well filled in with work for the good of the Diocese, as member of the Bishop's Curia, Spiritual Director of various religious communities, chaplain to the Tamil soldiers, arbitrator, theologian, philosopher, and guide to all who appealed to him in their difficulties and differences. Advancing years and failing health began to tell on Father Gallo's strength, and Superiors arranged for him to go to the sanatorium at Kodaikanal, in the Palni Hills, Madura, during the very warm months of April and May 1889. Father Sani accompanied him on the railway journey from Calicut to Erode, the junction for Trichinopoly, where the good old Father was taken very ill and died at 9.15 P. M. on March 21. The following day he was interred in a corner of the church, to the right as you enter, about a mile from the station. His bones are to be soon removed to

Trichinopoly, where they will be placed alongside those of his companions for so many years in the Madura Mission. Father Gallo was a first class Tamil scholar.

10. FATHER HUGH RYAN was born at Scurteen, Co. Limerick, Ireland, November 2, 1843. He was educated at St. Mary's College, Oscott, England, and then went for two years and a half to Trinity College, Dublin, to prepare for the Indian Civil Service. Following the desire of his heart, he gave up the prospect of a career in the world and entered the Novitiate of the English Province at Manresa House, Roehampton, November 1, 1865. After studying Philosophy at Stonyhurst under the celebrated Father Joseph Bayma, S. J., he went to St. Francis Xavier's College, Liverpool, for his period of teaching. In 1873 he began Theology at St. Beuno's, North Wales, where he was ordained priest. After another year of college work at Mount St. Mary's, Chesterfield, he went to Paray-le-Monial, France, for his Tertianship. India was after all to be the scene of his life's labour, for he was sent out to Mangalore to teach in the newlyopened College of St. Aloysius at Codialbail. He arrived on January 28, 1880, and for the next ten years devoted all his energies to schoolwork. A malignant disease of the throat cut short his valuable life, and he died on April 16, 1890. Eleven years later, on the anniversary of his death, his old friends and pupils assembled in the College Church to assist at the unveiling of a handsome mural tablet of Carrara marble set up to mark his resting place in front of the High Altar, at the foot of the steps leading up to the sanctuary. It bears the following inscription:-

HIC · QUIESCIT

HUGO · RYAN

SOC. · JESU. · SAC.

AMICI · ET · DISCIPULI

QUIBUS · SE · TOTUM · DEVOVIT MONUMENTUM · PRETATIS · ERGO

POSUERUNT · MŒRENTES

MCM.

- 11. THE REVEREND JOHN MOZZONI, Scholastic, met his death by accident in the Gurpur River, at Cullur, four miles from Mangalore, May 7, 1890. He was born at Magno San Lorenzo, Province of Brescia, Italy, March 6, 1865, and entered the Society, October 23, 1882, at Soresina, Lombardy. After studying Rhetoric and Philosophy he came out to Mangalore, December 17, 1888, and served as teacher in the College till the time of his death. He was interred in the church of the Seminary at Jeppu, then just completed.
- 12. FATHER JOHN PATELLI died in the Seminary, Jeppu, Wednesday, July 21, 1891, of typhoid fever. He was born at Cenate San Martino, near Bergamo, December 22, 1862, and entered the Seminary of his native Diocese in 1875. Ordained priest in 1884, he served for a time on the mission at Serinalta before entering the Society at Portorè, October 9, 1886. He arrived in Mangalore, December 22, 1890, and was appointed professor of Philosophy in the Seminary.
- 13. FATHER ALOYSIUS DE KINDER was born in Antwerp, May 25, 1829, and entered the Belgian Province of the Society, September 28, 1853. He joined the Mangalore Mission, from Calcutta, January 30, 1881, and after a year spent in the College, served as Vicar at Mahé till November 28, 1890, when he left for the Calcutta Mission of the Belgian Province. He died at Purneah, Bengal, May 11, 1892.
- 14. The Reverend Ernest Velge, Scholastic, was born in Ceylon, June 20, 1863, and entered the Society in England, September 7, 1883. Five years later he was sent to Mangalore, where he arrived December 18, 1888, and was appointed professor of English in the College Department, St. Aloysius' College. He returned to England on account of failing health, March 1, 1890, and was afterwards sent to Brazil, where he was professor of Physics and Chemistry in the Jesuit College of Itu till his death, January 31, 1896.
 - 15. FATHER ALPHONSUS DE PENERANDA, of the Belgian Province, came to Mangalore from Calcutta, January 29, 1881. He returned to Calcutta, January 22, 1882, and came back to Mangalore, January 22, 1891. He returned again to

Calcutta, May 19, 1892, and died there, September 27, 1896. When he was in Mangalore he served first as professor of Moral Philosophy and Superior of the Seminary, and then as professor of Mathematics and Physiology in St. Aloysius' College. He was not only a great mathematician, but also an astronomer of repute.

16. FATHER JOSEPH ANTONY WILLY, First Rector and Principal of St. Aloysius' College, was born in Switzerland, September 29, 1824, and entered the German Province of the Society, October 1, 1844, at Brigue, Switzerland, where he had for Master of Novices the famous Father George Staundinger, S. J. Towards the end of 1847 the war waged by the Protestant Cantons compelled the Jesuits to leave the country, and Father Willy took refuge in Savay, whence he went to the United States of America. He studied Philosophy in St. Louis, Missouri, and then taught Latin, Greek, Mathematics, French and German in Cincinnati, Ohio. In 1852 he returned to Europe and studied Theology successively at Louvain, Utrecht, and Cologne. He was ordained in Cologne and made his Tertianship at Coblenz. Two years were then spent in Bonn teaching, after which he came out to Bombay with Father Leo Meurin, S. J., October 27, 1858. Father Willy's first appointment was to be Superior of the Orphanage at Byculla, after which he was for a number of years military chaplain at Karachi and Colaba, and then Vicar General, Procurator of the Mission, and Superior of St. Francis Xavier's College. On November 29, 1879, he was sent to Mangalore, and on November 29, 1885, he was back again after six years of very valuable service. While in Mangalore he was made a Fellow of the Madras University. A month after his return to Bombay he was appointed Superior-General of the Mission, and upon Bishop Meurin being called to Rome, acted as Administrator-Apostolic of the Diocese till February 3, 1887. He subsequently served some time in Hubli and Poona, till January 1, 1895, when he was recalled to St. Mary's College, Mazagon, where he died, April 17, 1897, and was buried in Sewree CemeteryThe Catholic gentry of Codialbail founded an annual Prize with Rs. 250 to be awarded in St. Aloysius' College in his memory, and on the occasion of the Silver Jubilee of the College the sum of Rs. 400 was subscribed to set up a marble memorial tablet in the College Church with the following inscription:—

ANNO · MCMV

A · NATALI · COLLEGII · XXV.

JOSEPHO · WLLY · S. · J.

QUI · STUDIORUM · CURATOR

IDEMQUE · RECTOR · PRIMUS

ILLIUD

INSTITUIT · PROVEXIT · HONESTAVIT

AMICI · ET · DISCIPULI

MEMORES · MERITORUM

D. · D.

17. FATHER MAURICE D. SULLIVAN was born in the United States of America and was brought up in Ann Arbor, Michigan. He entered the Society in the Missouri Province. at Florissant, near St. Louis, August 20, 1881. His Philosophy was studied at Woodstock College, Maryland, after which he was lecturer in Natural Philosophy in St. Louis University for five or six years. For Theology he was sent to Innsbruck, in the Tyrol, where he was raised to the priesthood. Returning to America he was appointed professor of Astronomy, Geology, Chemistry and Mathematics in Detroit College, Michigan. While engaged in this work he made an offering of himself to the Reverend Father General of the Society to be sent on the Foreign Missions in any part of the world. Mangalore was assigned to him, and here he arrived on September 26, 1897. Not having vet made his Tertianship, he was sent to Manresa House, Ranchi, Bengal, to make it before beginning work in the College. On his way back, in November 1898, he stopped at Belgaum to preach a mission to the soldiers, but before beginning it he was laid low

with an attack of typhoid fever and died, January 3, 1899. He was laid to rest in the cemetery of Belgaum, and the mission had to mourn again the loss of a promising young labourer.

18. FATHER ANGELO FRANCIS XAVIER MAFFEI was born, November 12, 1844, at Pinzolo, a village of the Italian Tyrol. He received his early education in the Austrian Gymnasium of Trent, from which he went to the Gregorian University, Rome, where he took his degree of Doctor of Philosophy and Theology and was raised to the priesthood. He entered the Society, September 26, 1871, and after his two years of noviceship was employed in teaching in Brixen, in the Tyrol, and Scutari, in Albania. On December 31, 1878, he arrived in Mangalore with the pioneers of the Jesuit Mission. The first ten years of his life here were spent successively as Superior of Jeppu Seminary, Vicar of Milagres Church, and Military Chaplain at Cannanore. For the second decade he was employed almost wholly in the College as professor, Principal and Rector. For his valuable Grammar and Dictionary of Konkany, and for his services in the cause of education he was appointed Fellow of the Madras University in 1895. During all those years Father Maffei collected a vast amount of material for a history of Canara, which he did not live to see put into print. At the beginning of 1899 he went to Nellikunja, a village in the Kasaragod Taluk, about forty miles south-east of Mangalore, to open a mission station among the pagans, but was carried off by fever on Wednesday, May 31st. His remains were carried to Kasaragod and interred the afternoon of the next day in the Catholic church there.

19. FATHER JOSEPH VANDELLI was born, July 28, 1863, at Levizzano, Province of Modena, Italy. He entered the Society, September 23, 1880, and was sent to Valencia, Spain, for his noviceship and Rhetoric. His Philosophy was studied at Portoré, Austria, after which he spent some years in College work in Cremona and Brescia. For Theology he went to Cracow, Poland, and when ordained priest

resumed College work in the Tyrol till he went to Vienna for his Tertianship. He arrived in Mangalore, October 29, 1894, and laboured for the next five years in the College and as Assistant Vicar of the Cathedral. He was engaged in the College when he met his death by drowning in the Netravati River at Monte Mariano, September 28, 1899.

- 20. FATHER ALOYSIUS COLOMBO was born at Pontida, near Bergamo, Italy, February 21, 1864, and entered the Society at Portoré, October 31, 1884. Having completed his Rhetoric and Philosophy he came out to Mangalore, October 25, 1891, and was employed for four years in the College till he returned to Europe for Theology at Gorizia, Austria. When ordained priest he went to Sartirana, Lombardy, for his Tetianship, and returned to Mangalore, October 23, 1899, to resume work in the College. On Wednesday, April 22, 1903, he died of sunstroke, between Nagur and Hevalah, while ascending the Kudremukh. His remains were brought back to Beltangady and interred in the cemetery of the Catholic church.
- 21. The Reverend Emmanuel Salvador D'Souza, Scholastic, was born at Moolky, South Canara, December 29, 1872, and entered St. Aloysius' College in January 1885. At the end of 1891 he passed the First Arts Examination of the Madras University, and on July 2, 1892, joined the Society at Shembaganur, Madura District, as a novice for the Mangalore Mission. When his two years of noviceship were over he returned to Mangalore to study Rhetoric in the Seminary, Jeppu, after which, in 1898, he went to the House of Studies, Shembaganur, for Philosophy. After three years there he came back to the College and taught English, Mathematics, and Science in the High School Department for two years. At the beginning of 1903 he went to St. Mary's Seminary, Kurseong, for Theology, but succumbed to an attack of fever and pneumonia on April 14, 1904.
- 22. THE REV. FRANCIS TOVINI, died at the Arici College, Brescia, Italy, on Thursday, November 17, 1904, after a few days' illness. The deceased left Mangalore for Europe on

Monday, October 10th, whither he had been called to begin his Theology in preparation for ordination to the priesthood. During the voyage he suffered a good deal from seasickness, and by the time he reached Milan, early in November, he had contracted a slight fever. About a fortnight later he had a hæmorrhage of the lungs, which soon reduced him to extremities, and he passed away peacefully on the day named.

Mr. Tovini was born in Brescia, June 2, 1879, and entered the Society of Jesus at Soresina, Lombardy, April 7, 1896. Two years later he was sent to Mangalore, where he arrived on Christmas Eve 1898. After a few months he was sent to the House of Studies, Shembaganur, Madura District, where he studied Rhetoric and Philosophy. Returning to Mangalore in December 1903, he took up work in the College as teacher of Mathematics in the Fourth Form, where he was employed when a telegraphic summons came from Italy for him to return to Europe. He had been always of a delicate constitution and Superiors adopted this measure to give him the consolation of being ordained priest before being called to a better world.

23. THE REVEREND WILLIAM YOUNG, a Scholastic of the English Province, was destined for the Mission of Mangalore and died on the way out, May 15, 1882. He had stopped in Ceylon to visit his relatives, having been born there of English parents, November 18, 1853. He entered the Society, March 24, 1875.



SECULAR PRIESTS.

1879-1904.

NAME	AGE	DATE	PLACE
Rev. Dominic Tellis	42	18 June 1879	Mangalore
" Pius Noronha	73	6 Nov. 1883	Mangalore
" Nicholas I. E. D'Souza	33	2 Apr. 1885	Mangalore
" John Catanar	55	27 Feb. 1886	Cannanore
" Cajetan S. Lobo	80	31 May 1886	Kallianpur
" John B. Rebello	45	14 July 1886	Kallianpur
" Balthasar Coelho	43	2 Feb. 1887	Mangalore
" Sylvester Fernandes	56	7 May 1887	Mangalore
" Peter Cust. Luis	63	7 Feb. 1888	Mangalore
" Ladislaus Desloges	78	21 Nov. 1888	Mangalore
" Theodore Mathias	39	6 July 1890	Mangalore
" Michael Aranha	31	7 June 1891	Calicut
" Joseph M. Monteiro		3 Aug. 1891	Tellicherr
" Dominic Ros. D'Souza	35	5 Nov. 1894	Mangalore
" Joachim Vinc. Rebello	73	19 Dec. 1894	Kallianpui
" Aloysius Noronha	54	3 Feb. 1895	Mangalore
" Balthasar Rebello		2 Jan. 1896	Mangalore
" A. C. Cutinho		13 Mar. 1896	Mogarnad
" Lawrence Patrao	42	12 Nov. 1896	Mangalore
" Paschal Mascarenhas	46	3 Dec. 1899	Mangalore
" Joachim Mascarenhas	71	19 Dec. 1899	Mangalore
" John A. Coelho	72		Buntwal
" Gregory Menezes			Udipi
" Albert D'Souza	55		Udipi
,, Jacob Coelho	63	20 Oct. 1902	Mangalore

NOTES.

CHAP. I. 1. For the identification of the ancient Kalyana, see *Indian Antiquary*, Vol. I. p. 321, and Vol. II. p. 273.

CHAP. II. 6. Concerning the origin of the Christians of Canara, Hamilton's East India Gazetteer (Vol. I. p. 338) has the following:-"The former sovereigns of Tulava, princes of the house of Ikeri, had always given great encouragement to the Christians, and had induced 80,000 of them to settle there. They were all of Concan descent, and retained the language, dress, and manners of that country. The clergy adopted the dress of the country in which they were domiciled; but they were all natives descended from Concan families, and were purposely educated in a seminary at Goa, where they were instructed in the Portuguese and Latin languages, and the doctrines of the Romish Church." Describing the condition of Christianity in Canara, the Gazetteer tells us that "they had twenty-seven churches, each provided with a Vicar, the whole under the control of a Vicargeneral, subordinate to the Archbishop of Goa."

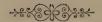
CHAP. II. 7. The policy pursued by the Portuguese Government in the treatment of pagans in Goa is carefully considered in a series of studies in the *Bombay Catholic Examiner*, July 18, 25; October 10, 17, 24, 31; November 7, 14, 1903.

W. Hamilton in his East India Gazetteer (London, 1820) says that the principal inhabitants of Hossobetta and many other towns in Canara are Concanies or people descended from natives of the Concan. "It is reported they fled hither to escape persecution at Govay (Goa), their native country, an order to convert them having arrived from Portugal."

XVIII NOTES.

CHAP. VI. 37. Mr. Martin Basil Coelho died on December 12, 1847, and his relict on October 5, 1867; so that even had she been buried in her husband's grave, there would have been no breach of the Municipal order. As a matter of fact, she was buried in a separate grave, as may be seen by a visit to the Milagres Cemetery.

CHAP. VII. 70. The picture of the Blessed Virgin with the Divine Infant.—Despite the fact of its being an accurate reproduction of the picture painted by St. Luke the Evangelist, it is unlikely that this could have been the identical copy presented to Akbar. The wood on which the Calicut picture has been painted seems to be distinctly Indian. Moreover, all the copies made by order of St. Francis Borgia were paintings on canvas.





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